BOSTON RECORDER.

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RELIGIOUS.

For the Boston Recorder.

IS THE COUNTRY SUPPLIED WITH TRACTS?

Much has been said, and considerable done, for supplying the *Valley of the Mississippi* with Tracts; but it is the opinion of the Society's late General Agent for that country, that *not more than one fourth part* of its population have yet received so much as one Tract to a family.

The *systematic monthly tract distribution* has engaged the attention, the efforts and prayers of great numbers of Christians; but there are probably not far from 10,000,000 of our population whom this systematic effort has not yet reached?

The American Tract Society has but five Travelling Agents. Their labors are confined chiefly to destitute parts of Missouri, Illinois, Indiana, Ohio, and the Western District of New-York; and the Society has *no other travelling Agent engaged in its service throughout the whole United States.*—Will the country be soon supplied with Tracts at the present rate of effort?

Is it not *of great moment* to the progress of Evangelical piety throughout our country, that *all* who are willing to receive Tracts should be supplied with them? Let Christians look at those places, which, during the past year, have been blessed with extensive revivals of religion, and mark with how few exceptions they have been previously blessed with the systematic Tract distribution; and who shall limit the amount of influence exerted by the Tracts, the labors and prayers of Distributors, and the facts they have disclosed concerning the spiritual wants of their fellow-beings?

Why shall not every Christian in our land be enlisted in this service? It aids every other means of usefulness. The very effort, by the blessing of God, strengthens those who make it. Why shall it not, without any delay, be extended to every family willing to receive Tracts, within all our boundaries?

STRONG ARGUMENTS OF A TRACT AGENT.

A devoted Clergyman of Philadelphia, having consecrated a few weeks to the promotion of the Tract cause, and particularly the systematic monthly distribution in the interior of Pennsylvania, says, after he had pursued his agency a few days, he entered upon the following plan, which he found to be very useful in all the County Towns; viz.—Searching the county records, and ascertaining the amount of *poor and criminal taxes* annually paid, and laying the same before the people at public meetings. This showed them the enormous taxes they paid for *drunkenness* and *crime*, and how small a portion of the annual tax was necessary for purely governmental purposes. To give a specimen:

In Y—— County, the whole county tax for the year 1829, was $20,579 94, and the county *poor rates* for the same year were $11,830 27, and the *criminal rates* for the same year were $3,486 09, making a total of $15,316 36 1-2, leaving the small sum of $5,263 97 1-2 for expenses purely governmental for the same year.

And in F—— county, the whole county tax for 1829 was $15,939; and the *poor rates* of that year were $7,595; and the *criminal rates* for the same year were $4,937, making the grand total of poor and criminal rates $12,532 55; leaving the small sum of $3,406 45 for expenses purely governmental.

I confess, says this Clergyman, my own mind was not a little affected with these statements: to see the waste of money on drunkenness, and how little is really necessary to support the government. I endeavored to show that the only way to reduce the poor and criminal rates was to make men sober and good—to cease to be drunkards and criminals; and this could be done only by applying the Christian religion to their hearts—and that if they would not come into the churches to receive it, we must *carry it to them* through the medium of Tracts. This mode secured audiences and attention, and I hope some good impressions were left on some, who came out to hear about the taxes only, and heretofore had never darkened a church door.

THE MORAL WANTS OF PORTIONS OF OUR COUNTRY NO FICTION.

One reason why the actual moral condition of different parts of our beloved country is no more fully known, is that, if statements of facts are published, they are by some thought invidious, and by others, who know not the value of religion, are considered untrue. In the statements we now give, which are from one deserving the most entire confidence, we omit all reference to place, to avoid the first of the above named objections—the other can only be done away by the moral transformation of the objectors themselves.

Having provided myself, says this gentleman, with about 12,000 pages of tracts for distribution, I spent several days in a few adjoining counties in the State of ——. The country is a region of hills, mountains, and water courses. The population is sparse; being supported by the chase, by what is raised on small patches of cultivated land, and by cattle, which feed chiefly in the woods.—The state of education and morals, as described by their most intelligent men, is lamentably low. In three Counties, comprising an extent of territory seventy or eighty miles square, and a population of 10,000 or 12,000, I was informed there was in existence *but two schools*, and that more than half the people could not read. I became acquainted with a major-general in one county, a justice of the peace and a high sheriff of another county, and a gentleman who had been for several years a member of the state legislature from another County—*neither of whom could write, or read.*

In an adjoining County, containing 3,000 souls, I was informed by the person taking the census, that on the first of June last, there was no school, though a small one had since been commenced.—In four adjoining counties, two pious young Methodist brethren preach, who informed me, that they preached in about thirty places, and it took them six weeks to perform the circuit. In another neighboring county they informed me no preacher rode the circuit—there was one local Methodist preacher, and one Baptist. There is a great destitution of the Scriptures, and of books and papers of every description. I could not learn that a cent had yet been contributed in these counties for the Bible cause.

On the Sabbath, people were continually passing on business; some with live fowls, and various kinds of produce, some with horses loaded with bags of grain for the mill, &c. On one Sabbath, on my way to a religious meeting, the first man I met requested me to exchange horses with him.—As I passed through the counties, I distributed Tracts from house to house; and where I found people assembled, gave them a Tract for each family. In this way I soon disposed of all my 12,000 pages. They were generally thankfully received; were borrowed and lent; many who could not read would get others to read the Tracts to them; and thus they were extensively circulated. Let those who know the existence of such facts among extensive portions of the population of these United States, judge of the urgency of the call to send them the Gospel.

HARVARD UNIVERSITY—No. 6.

TO THE EDITOR OF THE COURIER.

My second general objection to the recent arrangements in relation to theological instruction in the University is, that it will deepen and fix in the community throughout the United States the impression, already so general and so injurious in its influence on the College, that it is a sectarian, Unitarian institution. Here is a Unitarian Theological School, more closely connected with the University than is even the Theological Seminary at Andover with Phillips Academy. The last two institutions are both under the same Board of Trustees; but the funds of the two are entirely distinct, the immediate instruction and government, and the daily devotions of each are totally separate. Yet who would question that Phillips Academy is of the same religious character, and devoted to the propagation of the same religious sentiments, as Andover Theological Seminary? But the Unitarian Theological School at Cambridge is not only under the same Corporation and Board of Overseers, it is to be supported, in part, by the funds of the College, the immediate government is, in part, the same, the President of the University being the head of both departments; the professor of theology in the Theological School is to give instruction to the students of the College, and the professor of Hebrew in the College to give instruction in the Theological School; and the three professors of the Theological School are to give the religious instruction on the Sabbath, and to conduct the religious services on other days, in the Chapel of the College. Who that knows these facts (and they will be known through the country) will doubt that Harvard College is as completely a Unitarian institution, as Phillips Academy at Andover is an Orthodox institution? Since Mr. Quincy's election to the Presidency of the University, and especially since the repeal of the law which compelled all the students but Episcopalians to attend worship in the chapel, the prejudice against the College as a Unitarian institution, has, in some degree, diminished. Hopes have been excited that the University was about to be put on a truly liberal footing. But now, all these hopes are dashed to the ground. UNITARIANISM is written, in broader characters than ever, upon this institution of the State, to be known and read of all men, and drive from it all but the sons of Unitarians, or of those who are wholly indifferent in regard to the religious sentiments adopted by their children; and thus to reduce again, and lower than before the commencement of President Quincy's administration, the number of students, and circumscribe yet more the influence of our noble University on the science and literature of the country, and make it yet more exclusively the institution of one small sect and of a few towns in its vicinity, in which that sect prevails. Shall these things be? Is there no remedy? There is; and I will briefly state it.

It is not to make Harvard University, as it once was, an Orthodox Congregational Institution. That would be a wrong to the other denominations in the State, and ought not to be tolerated. It is *to divest the University of a religious character, and make it a mere literary institution.* Let the Unitarians have a Theological Seminary, but not in connection with the University. Let it be entirely and forever separated from it. For this purpose let the Corporation return all the funds they have received the last fifteen years for the support of a theological department (after deducting what has been paid out of the College funds) to the donors or their heirs, to be by them, if they see fit, given to another body constituted for the management of a Unitarian Theological School in some other place. Let the Hollis foundation for a Professor of Divinity be given up, and the Professorship abolished. Let the Church in the College be dissolved. Let the students attend worship with such congregations as they shall prefer in the town. Let the daily devotions in the chapel be conducted by the College officers, as is the case in every other College in the country. As fast as vacancies occur in professorships, and in the Corporation and in the elective part of the Board of Overseers, let gentlemen of religious sentiments other than Unitarian, Baptists, Episcopalians, Orthodox Congregationalists, and Methodists, be chosen, till all the denominations in the State are represented, as fairly as may be, in each of those bodies. And then let the University, in all its remaining departments, be conducted solely and entirely as a literary institution. I submit the questions, whether, considering the relations of the University to the government and people of the State, this is not the only expedient and equitable plan of conducting it; whether it is not the imperious duty of the Corporation and Overseers substantially to adopt this arrangement; whether, if they will not, it is not the duty of the legislature to interpose and require its adoption; and whether, if the two Boards do nothing, and the legislature does not interpose, it is not the duty of the people to pour in petitions, demanding that the perversions at Cambridge may cease, and they be restored to the full and unembarrassed enjoyment of these rights in their own University?

And now, Mr. Editor, thanking you for the indulgence you have so kinkly and liberally given me, I have only to say in conclusion, that I have aimed to state facts, and use only legitimate and sound reasonings. If in either I have materially erred, I shall be grateful for a correction of the error, and will frankly acknowledge and retract it.

ONE OF THE PEOPLE.

For the Boston Recorder.

RESPECT FOR AGE.

Honor the face of the old man. LEVIT. xix. 32.

The moral essay-writer consistently dwells upon the minute but expressive trifles, which characterise the manners of the age in which he lives. The religious essay-writer is solicitous to mark some of the subordinate charities, which throw a lustre upon the Christian profession, and render it amiable as well as holy. To live under the influence of those humane and benevolent principles which abound in the sacred Scriptures, is to excel in universal philanthropy. That our conduct is not always regulated by principles so pure and righteous, may perhaps be attributed to forgetfulness, or to some remaining levity in our character; or it may be traced to the imperfect system of modern education, which in its zeal to dazzle the eye with exterior politeness and attractive accomplishments, forgets to implant the courtesy of principle, of piety, and of virtue. So the superficial carver surprises us awhile with the tinsel and glitter of his varnish; but the skilful artist fixes our attention, and claims our admiration by the symmetry of his proportions, and the delicacy of his execution. How admirably the care and tenderness of the Divine Being towards all his works, is manifested in the civil and religious observances delivered to the Jews. Interspersed with those ceremonies which belonged exclusively to faith, we find the purest maxims to regulate the conduct, in all our relative and social connections. Our blessed Saviour's example and doctrine enforced the laws of beneficence and compassion; and the Apostles were careful to repeat their exhortations founded upon his authority, in all the variety and copiousness which belonged to the existing circumstances of the church. That a mind under the impression of such tuition should ever want a caution upon the subject of our present essay, seems impossible; but, to counteract the sweet benevolence of scripture, we have reason to dread the prevalence of fashion, the despotism of custom, and the natural hardness and depravity of the human heart. No one can have watched the ridicule attached to age in comedies, and the more insinuating, because more widely diffused, poison of our modern novels, without fearing that the delicacy of feeling may be tarnished in our schools and nurseries; a delicacy which perhaps can never be restored to all its appropriate sensibility, till the mind is softened by a series of religious instruction. Under all its apparent disadvantages, the Christian is commanded to "Honor the face of the old man."

Do we contemplate the character of the aged in the exercise of vice or virtue?—This precept seems founded in reason. What can affect a feeling mind more seriously, than to see the person of the aged sunk into the dregs of life, without a cordial to revive the perishing mind, or a staff whereon to lean? And what can excite respect and esteem so highly, as a veteran in religion and virtue, animating an enfeebled body with the bright radiance of a renewed mind? To infuse honor for the aged into the breast of the youthful Christian, we long for the pen of eloquence to trace the obligations which we owe the retiring generation. It is from them the fruit in our gardens, the trees in our forests, the character of our country, and the privileges of our religion, are under Divine Providence transmitted. Their kindness has fostered our helpless infancy; their exertions have prepared for us a "goodly heritage"; their labors have supplied us with numberless accommodations; their wisdom has enacted wholesome laws; their strength has been exhausted to procure us comforts; and their society blends the history of the past with oral traditions, which seem to unite us with the worthies of "many generations." What a furnished world we enjoy when we compare it with primitive times! And whether we contemplate the improvements of science, the facility of information, the discoveries of art, or the indulgencies of the domestick scene, we must confess our numerous obligations to those who have trodden the path of life before us.

These ideas are peculiarly applicable to induce respect and pity for the aged *poor*. Riches create an artificial element of deference and honor; but the poor are too often compelled to [illegible] away when they are incapacitated for labor; and often endure the scorn of contumely, in addition to the infirmities and feebleness incident to age. Solomon tells us of a city wherein dwelt a wise but poor man; "and he by his wisdom delivered the city; yet no one remembered that same poor man." Alas, whilst the splendid achievement of the hero captivates a nation, the patient endurance of poverty and labor gains no applause.

Is there an attainment which peculiarly ornaments the genius of the Christian religion?—It is courtesy of manners, founded on the principles of holiness:—a graceful delicacy, which fears to inflict pain by any act of levity or inconsiderateness;—an attention to the wants and miseries of humanity, which rejoices to cheer where it has no ability to cure, and to cherish what it cannot reanimate; a fervent wish to communicate blessings, without extorting praise, and to direct the salutary streams of mercy,

"Silent as undulating rivers flow."

To honor the face of the old man, embraces many duties. Are we subject to civil rulers?—If one in authority has borne the burden and heat of the day, and has entered the vale of years, tasting the infirmities of humanity, and bearing its trials, we should tenderly guard his honor with our influence, and demonstrate our affection for his person by our obedience to his laws. We should pray for him, and love him, as a boon which may soon be recalled, as a blessing we cannot too highly estimate. Are we children?—How many endearing claims aged parents present. We should exercise tenderness towards all their infirmities, patience in all their weariness, promptness in their business, indulgence for their misapprehensions, affection in their sickness, and gentleness in all our outward demeanor. How slightly we are capable of estimating the gradual decay of the mental and animal faculties. How reluctantly we bear the petulance which is frequently the offspring of disease. And how slightly we estimate the numerous privations, which vex and harass the enfeebled mind. "Can thy servant," said the amiable Barzillai, "taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women? I am this day four-score years old, and can I discern between good and evil?"

Should the occasional companion of the aged study the genius of that retired and retiring period, it might be peculiarly useful to listen for the favorable moment when consolation upon religious principles might be introduced; when the mind might be revived under the pressure of infirmities, by the remembrance of that glorious Being who has led us from infancy, and who has promised, "Even to hoar hairs will I carry you." The aged Christian is reanimated in his declining years, by the zeal and warm affection of a youthful fellow traveller. It cheers the despondency of his hours to look upon a world, which he has loved as the nursery of the church triumphant, and to see many left to honor God in their "day and generation," when he is about to "sleep with his fathers." And surely, no joy can be more pure and disinterested, than to lighten calamities which claim our tenderest attention and sympathy. "A kind action," said the pious Mr. Herbert, "proves music to my soul at midnight; and the omission of it upbraids me, and makes discord in my conscience, whenever I am reminded of it."

GRAFTON.

For the Boston Recorder.

A COMPLAINING DISPOSITION.

Of all the mental evils to which man is subject, no one except that of total derangement, is more to be deprecated than that of a complaining temper. Such a disposition unfits the possessors for any of the enjoyments of life; and what is worse, destroys the happiness of others. In the family circle, it spreads gloom and discontent; in the social visit, it baffles all exertion to dissipate its lowering brow; and in the church, it carries spiritual death in its train.

After making all proper allowance and fair deductions for hypocondriac and nervous affections, does it not still appear that a repining Christian is a reproach and stumbling block in the church? What though our lot be cast in obscurity, and we be doomed to pine in poverty? What though trials and difficulties await us on every side? Yet the belief that our lot is appointed by One who best knows in what circumstances to place us, should reconcile us to his will.

I have been led to these reflections from the circumstance of meeting with an old acquaintance, not long since, whose countenance indicated a mind torn with contending passions, a prey to envy, gloom and discontent; and whose strain of conversation confirmed the expression of the countenance. This person was situated, as *she said*, among an ignorant people. There was no society for herself or children. She had no friends. And in short, to cap the climax of all her sufferings, she had nothing to wear.

The manner in which these complaints were uttered, manifested, that however much her body suffered from want of apparel, her mind was still more destitute of that ornament which in the sight of God is of great price;—that however much she felt the need of refined society, little preparation was making for the society of angels and the redeemed in heaven; and that the inheritance which is incorruptible was very little in her thoughts.

D.

TRUE CONVICTION OF SIN.

In seasons of revival, there are not only those, who receive the seed of the word into good and honest hearts; but there are the way-side, the careless hearers,—the stoney-ground hearers,—and the hearers who received the seed among thorns. Hence the necessity of being rooted and grounded in the truth. We have been much pleased by the perusal of a sermon in the National Preacher for February, on "Conviction of Sin by the law." It is written by the Rev. Shepard K. Kollock, of Norfolk, Virginia. Text, Rom. vii 19—"I was alive without the law once; but when the commandment came, sin revived, and I died." We present a few passages from this valuable discourse, well-suited to the present state of the churches in which revivals are occurring. In describing what is the nature of genuine conviction of sin, as it appears in the experience of St. Paul, who says, "Sin revived, and I died," the author thus remarks respecting this apostle.—*Christian Watchman.*

"A clear and lively sense of sin impressed his soul; he saw himself chargeable with aggravated guilt: in consequence of which, his vain conceit fled, and his presumptuous hopes expired. This is the experience of all who have had true conviction of sin. They see the depth of their guilt: they behold themselves lost: they acknowledge that they are justly liable to eternal death.

"The sinner who is truly convinced perceives the odious nature as well as the awful consequences of sin. He feels *his own* sins, and sees the punishment they merit; he feels some drops of the divine wrath falling upon his soul: he feels what he never before felt, that if sovereign grace interpose not quickly, he must be lost forever. Earthly concerns, sensual pleasures, which once gave him rest, are now [illegible] his great inquiry is, "How shall I escape the wrath to come? How shall I be reconciled to God? How shall I save my poor, neglected, perishing soul?" Ah! *he* knows what Paul meant when he exclaimed, "*sin revived.*"

"The *cause of this conviction.* "The commandment came;" shining in its purity, and operating with power. In this manner only can the sinner be effectually convinced: by the law sent home to his heart, not in the "deadness of the letter," but in all the energy of the Spirit.

"The moral law insists upon an obedience that is perfect—perfect in its principle, perfect in its parts, perfect in every degree—and denounces condemnation upon the least violation. When it, is thus revealed to the sinner, in its wide extent in its high demands, in its rigorous sanctions, it must convict and humble him before God. It convinces him of the nature of sin, shows what a righteous law it violates, what an awful majesty it affronts, what infinite purity it opposes, what rich mercy it abuses. It has also an awakening influence upon his conscience, and brings him to deep and feeling apprehension. He was before easy and secure, but when "the commandment comes," he is roused from his slumbers—startled by the view which it presents of the impurity of his heart, and the sinfulness of his life.

"But let us remember that this power which the law has, is not inherent, but is derived solely from the Spirit of God. Without his influence it never did, and never can savingly convince the soul. It is the sword that pierces the heart, but the Holy Spirit must wield it. When the sinner is enlightened by that Spirit, then, "the law enters, that the offence may abound;" that he may perceive the multitude of his iniquities, the impurity of his heart, the utter imperfection of his best services. Thus "the commandment comes," to accuse, to convict, and to condemn; to prepare him for the reception of the Mediator's righteousness; to *drive* him to the atonement of the Lord Jesus Christ. "By the law," saith the apostle, "is the knowledge of sin." "I, through the law, am dead to the law, that I might live unto God."

"This subject addresses those who are *under conviction of sin.*

"By the Holy Spirit, the law has in some degree come home to you; shining in its purity, and operating on your conscience. You have seen its demands to be reasonable; you have heard its curses; you have acknowledged the justness of your sentence; you have felt the desert and aggravation of your sins. In view of the desperate wickedness of your hearts, your contempt of God's authority, and your rejection of a Saviour's love, I hear you exclaiming, "For these things I deserve to die; I deserve to be for ever damned." Remember, there is no necessary connexion between conviction and conversion. You know it when you open the Scriptures, and see the numerous examples of those who were convicted—who trembled—who wept—but who continued strangers to regenerating grace. You know it, when you look around you, and see those who were once deeply affected on the subject of religion, now careless and unconcerned. Let such instances be a warning to you, and lead you to beware how you trifle with the Spirit. Your situation is most critical; your conviction should humble you, should strip you of all self-righteousness, and urge you to accept of the Saviour.

"The subject before us should excite the gratitude of those *whose conviction of sin has issued in true conversion.* Bless God that you are *experimentally* acquainted with the language of the text; adore him for his distinguishing grace; and show by all your conduct that you indeed know the real purity of his character, that you indeed feel the true nature of sin. Though the law has "no condemnation" for you if you be "in Christ Jesus"—yet as a rule of life it is still binding, and has lost none of its authority. Having driven you to the Saviour for salvation, it serves as a rule for your conduct, and shows you how to order your conversation and to adorn your profession; how to glorify God and express your gratitude to Christ. You are bound to observe it in every tittle; to render to it perfect obedience. Love then the law—pay the highest regard to it, and "delight in it after the inner man." Such obedience will be a constant testimony of your gratitude to God, and of your concern for his glory. If any man pretend to be justified by Christ, to love his name, and to enjoy communion with him, who does not habitually regard his commands, "he is a liar, and the truth is not in him;" for our Lord says, "If a man love me, he will keep my words.""

INTELLIGENCE.

THE BIBLE IN TURKEY.

Mr. Barker, in writing to the British and Foreign Bible Society, from Smyrna under date of the 3d of December, makes the following statements.

The Armenian Schoolmaster of Broussa, who bought 100 New Testaments for his School, has since written for 200 more; and they are now on their way thither. I formed his acquaintance when he directed the Armenian School here; and, as he loves the Scriptures, I had no difficulty in persuading him to introduce the New Testament in his school: and the children were made to translate it daily into Turkish, as an exercise. Ill health obliged him to quit this place for Constantinople; on his way thither, passing through Broussa, he was persuaded by the Armenians of that town to remain with them, and take charge of their school; and now he is distributing extensively the word of God in an important place, where before we had not the facility of so doing. Thus the Lord advances His work, and clearly points out to us how incapable we are of doing any thing without His pleasure and guidance.

A few days back, I received from Mr. Schnell, of Adrianople, an account of the sacred Scriptures sold by him at the fair and neighbourhood of Philippopoli: the number disposed of amounts to 306 volumes; in short, all those which he had taken with him thither. He has since attended a fair at Usingiova; and there also effected sales of the Scriptures. At his request, I am preparing to send him, by way of Enos, a fresh supply of books; but I am sorry not to have sufficient Testaments in Russ to complete the number of 100 which he requires: I shall send him my whole stock, consisting of 50 volumes; and must request of you to send me others, with some Bibles, if they can be procured. My young man at Constantinople has drawn on this Depot for more Hebrew Bibles; and I am now about to send him all that I have, amounting to 48 volumes; and will write to Malta for more, where I find a stock exists of about 300 volumes: he must have sold, lately, a great many of these Bibles, for he had several by him when I quitted Constantinople. This young man is kept actively employed: lately, he took a trip to the little group of small islands in the sea Marmora, called Prince's Islands; by visiting the schools, and exhorting the people to purchase the sacred Scriptures, he distributed 91 New Testaments: the inhabitants of these Islands are poor and very few in number; and they gain their livelihood principally as boatmen and fishers.

At Haivali, the sacred Scriptures find a market: I sent thither, beside those for two schools, 45 New Testaments, as a trial, and shortly afterward they were all sold; in consequence of which, I forwarded a fresh supply to the poor Haivaliotes, who are now again returning fast to their country, and are rebuilding their town among its ruins. I sent, also, a few New Testaments to Pergamos, which were sold; and a further demand of 50 more has been made me since, which by this time must have reached that town. 246 volumes of the sacred Scriptures were disposed of at Cæsarea, and other places in that neighbourhood.

The Smyrna Depot has issued, since I last addressed you, 344 volumes; but to these are to be added the 200 volumes sold for Broussa. Schools of Mutual Instruction are increasing at Smyrna and its villages, in which the sacred Scriptures are used as school-books.

AGRA.

An Idol demolished by a devotee.

The following account, from the Calcutta Missionary Herald, of the demolition of the stone image of a heathen goddess, was communicated in a letter to the Editor, by a friend resident in Agra:—

A circumstance took place here some time ago, which caused a great sensation amongst the natives in Agra. During the hot season the smallpox was very prevalent here, and carried off numbers of the natives. A native named Moolchund, a potter by trade, had an only son, on whom he doated; the poor child (about four years old) caught the disorder; the father, anxious for the life of his only child, hastened to the shrine of the goddess Bhowanee, or Sheeta, who is supposed to preside over this disease, and vowed to present her with a rich offering in cattle if she would spare his darling son. As the child grew worse, the father grew more importunate with the false goddess for his life, until about the twentieth day of his illness, when the infant died.—Distracted at his loss, with bitter lamentations, he began to upbraid himself for his folly, in placing his confidence in a mass of stone; for he was sure she could be no goddess, or his promise of so rich an offering, or cries and tears, would have moved her to have pity on him. Filled with this idea, and wrought up to a pitch of distraction by his loss, he sallied forth from his house, armed with a pickaxe, and bent his course toward the shrine, determined to be revenged on the false or unpropitious deity. Providentially the priests were not present to interrupt him, as the wretched state of mind he was in might have led to bloodshed. The few devotees present fled at his approach, and left him to deal with Bhowanee as he listed. He was not idle, for *in* a few minutes the goddess lay in pieces at his feet. Those who fled gave the alarm, and in a few minutes a great number assembled, and in the height of their zeal were for tearing him in pieces. Some chuprasees appeased the multitude, and promised to take charge of him, and convey him to the magistrate to answer for his impious conduct: this appeared to give satisfaction to the majority, and was about to be put into execution, when some Brahmins, (who, no doubt, were fully aware of the consequences, should they thus make the affair public,) persuaded the people that Moolchund

was out of his mind, and by this means he escaped out of their hands. A Mr. Cussins, of the Church Missionary Society, (who has kindly furnished me with a copy of his letter to Rev. Mr. Corrie on the subject, and from which I have drawn the substance of what I have stated,) shortly after visited him, and found him desirous of learning the way of life more fully: the consequence was, he removed to the Missionary premises, and though he has not made an open profession of Christ, yet he says, that though he was blind, he now sees. His family have used every endeavour to draw him back, but as yet have not prevailed.

BOSTON RECORDER.

WEDNESDAY, APRIL 27, 1831.

On the Importance of coming to a knowledge of our sins.

No knowledge can be more important to us, than a knowledge of ourselves; and no part of self-knowledge is so important, and at the same time so difficult, as a knowledge of our sins. This branch of knowledge is difficult, because it is humiliating, mortifying, alarming, painful, and men turn from it with aversion and dread. There are but few, comparatively, who dare to look their sins in the face, who have courage to search them out, and to trace them in their inevitable and interminable consequences. But this knowledge, of which so many are afraid, and to which they are so sincerely averse, is of the utmost importance. A degree of it is as important, indeed, as is the conversion and salvation of the soul.

It is a common sentiment, that in order to be converted, men must be first *convicted;* or that conviction, in the order of nature, precedes the turning of the heart to God. But what is conviction, but a knowledge of our sins? The convicted sinner sees himself to be a great sinner—a guilty lost creature—a flagrant transgressor of God's holy law, and justly exposed to be cast off forever.

It is a common sentiment, that in order to receive forgiveness and salvation, we must *repent* of our sins. But who ever repented of his sins, before he came to a knowledge of them? We must first see ourselves to be great sinners—vile, odious, ungrateful creatures, who have broken the best of laws, and unreasonably offended the best of Beings; and under impressions such as these, the tear of penitence will easily flow.

It is a common sentiment, that in order to be saved we must be willing to *accept of mercy:* and be willing to beg for it. We must be willing to pray as the Publican did, "God be merciful to me a sinner." But mercy and justice are very different things; and we shall never be willing to ask for the one, till we have ceased to hope for the other. Would you go to your neighbor, and ask him to relieve your necessities by giving you a small sum of money, while you held in your hand a just demand against him, the payment of which you might at any time enforce? No more will the sinner go to God, and beg for mercy, until he sees, in the number and aggravation of his offences, that if justice takes its course with him, he is undone forever.

It is the universal belief of Christians, that in order to be saved by Christ, the sinner must be willing to come to him and *embrace him* as his Saviour. But no person ever yet came to Christ, or was willing to come, until he felt that he needed him—until he felt that he was undone without him. And no person ever felt this, or could feel it, until he saw himself to be a great sinner. "The whole need not a physician, but they that are sick;" and while we fancy ourselves comparatively whole, in a hopeful state, in a good moral condition; we shall never apply to the great Physician of the soul for help.

These remarks go to show, that a knowledge of our sins (to a certain degree at least) is indispensable to our conversion and salvation. Without it, we shall never repent, and believe, and be converted, and receive that mercy which is promised in the gospel. And it is important, not only for the unrenewed sinner to come to a knowledge and sense of his sins, but for the Christian also who has been renewed to cherish and retain a sense of his. He must not [illegible] himself with reflecting that he has been once convicted—that he once felt the burthen of his sins; he must feel this burthen daily, and the more deeply the better: for it is a truth, that *according as we cherish, daily, a sense of personal unworthiness and guilt, just in that proportion will every Christian grace rise and flourish in the soul.*

Who is that Christian, whose *love to God* will be the most ardent and constant? 'He,' says our Saviour, 'to whom most has been forgiven.' In other words, he who has the deepest sense of sin, and who still hopes that his sins are forgiven—*he will love most.*—And who is the most *humble* Christian? Who lies lowest at the feet of the Saviour? And from whose eye does the tear of penitence most easily flow? From his, undoubtedly, who has the greatest sense of sin—who feels most deeply that he is a vile, unworthy creature, whose only dependence and hope is in the mercy of his Saviour.—And who is that believer, whose faith is strongest—who clings most closely to Christ, and to whom his name is most endearing and precious? He, unquestionably, who is most sensible of his need of Christ—who feels most deeply that he is lost and undone without him. To such an one, the Saviour will indeed be precious. He will throw around him the arms of his faith, and nothing can separate him from his love. And, to particularize but once more; Who is that Christian, who will feel most deeply—and pray most fervently—and labor most cheerfully and successfully for the salvation of his fellow-men? He, who has seen most of the plague and depravity of his own heart,—who has been led to regard himself as guilty and undone, and to tremble in prospect of the coming wrath. With such views in relation to his own case, he looks abroad on the world around him, and sees it filled with creatures apostate and perishing, as he once was, but slumbering over the abyss of ruin, and taking no measures to effect their escape;—and he feels for them;—he prays for them. Can he help it? He knows their situation, though they do not, and his 'spirit yearns over them' —he is ready to do any thing, to make any sacrifice, for their conversion and salvation. This, undoubtedly, was the secret of Paul's great engagedness and untiring exertions. He learned, in his own heart, the hearts of others. He saw, in his own exposedness to ruin, the fearful exposure to which the world around him was subjected. With his eyes open upon this awful subject, he 'felt his spirit stirred within him; and he hasted from city to city, and from land to land, proclaiming the gospel of the grace of God, that he might 'by any means *save some.*'

In illustration of these remarks on the connexion between a deep and abiding sense of sin, and a lively exercise of grace in the heart of the Christian, it will occur to our readers, that the most eminent saints in all periods of the church have had the most humbling, abasing views of their own characters. Look at Job. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore, *I abhor myself and repent in dust and ashes.*" Look at David. "*I acknowledge my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight.*" Look at Isaiah. "*Wo is me, for I am undone: for I am a man of unclean lips,* and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Look also at Paul, that great exemplar of Christian attainment and experience. "I see," says he, "a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. *O wretched man that I am, who shall deliver me from the body of this death!*"—And from the days of Paul down to the present, the facts on this subject have been the same. Read the humbling confessions of Augustine, and you may see in the abasing views which he entertained of himself the living spring of his eminent piety. Read Bunyan's account of himself, appropriately entitled, "Grace abounding in *the chief of sinners;*" and you will see how this holy man rose to that eminence in knowledge and grace, which fitted him to write his "Pilgrim's Progress." Read the lives of such men as Brainerd, and Cowper, and Newton, and Fuller, and Martyn, and Mills; and you will find that they were not more distinguished for their piety, zeal, and usefulness in the church, than they were for their deep, and often painful, and ever-abiding convictions of sin.

The immortal Edwards, whose spiritual attainments probably have not been exceeded on earth, since the days of the Apostle Paul, thus expresses the views which he entertained of himself, years after his conversion: "My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and swallowing up all thought and imagination, like an infinite deluge, or mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite." And if we look into our churches, and investigate the religious history of those members, who are the most uniformly devoted and engaged —whose piety is perennial; we shall find, perhaps in every case, that they are the persons who have had, and still have, the deepest sense of their own personal unworthiness and sinfulness. And this is precisely what we might expect to find. For with these convictions of unworthiness and sinfulness, the Christian must be humble; he must be penitent; he will feel his need of Christ, and will cling to him; he will see that he has much to be forgiven, and will love much; he will see the odious nature of sin, and will watch, and pray, and strive against it; and seeing the dangers, to which others around him are exposed, he will be willing to labor earnestly and perseveringly for their conversion and salvation. It is thus, that he who humbleth himself shall be exalted;—and that deep convictions of sin, after the heart is sanctified, are sure to result in eminent, distinguished piety and usefulness.

DUTIES OF THE CLOSET.

The eventful period in the history of civilized nations, through which we are now passing, is calculated to fill the mind of a believer in Divine Revelation with many serious thoughts. Two great objects will more peculiarly arrest his attention: we mean the increasing extent and glory of the Redeemer's kingdom, and the progress of civil liberty.

With regard to the former, a series of important duties devolves on Christians. The thrilling order, 'England expects every man to do his duty,' could not have awakened a greater devotedness, than should be expected to follow the louder call of Him who leads the armies of spiritual power to their high and holy enterprise. At such a time, 'Lord, what wilt thou have *me* to do?'—becomes the ejaculation of every pious heart. In our last, a correspondent gave a brief view of some of the exertions which the occasion demands.

But it is never to be forgotten, that the Christian is not only to be engaged actively in promoting the welfare and especially the spiritual welfare of all around him; he has another order of exertions to make. 'His warfare is within.' He is to see to it, that, while he is engaged as 'keeper of the vineyards,' his own vineyard be also kept, with sedulous attention. We are told, indeed, and the declaration subserves greatly the cause of genuine Christian benevolence, 'he that watereth, shall be watered also himself.' Still, it is probable that, like most other accomplishments of promise and prediction, belonging to the Scriptures, the result is to be found in a diligent use of ordinary means. The man of benevolence is not to become *exclusively* external and foreign in his efforts and thoughts. If so, he will not and cannot comply with the other precepts of equally imperative claim with those which require him to look kindly on the condition of others. The generous must be industrious and frugal, that the sources of his generosity be not permitted to dry up. And he who labors to impart spiritual instruction, consolation and guidance, must be assiduous in the work of enriching his own mind and heart, that the fountains of spiritual beneficence be not exhausted.

Hence it has appeared to many greatly important to warn the age against excess of [illegible], to the neglect of *internal* acquisitions. We are in danger of deserting the closet for the forum. We communicate more than we store up. True—it may be better for the bulk of mankind, that knowledge of every sort is drawn out from its statelier depositories, and transmitted, like the waters of the majestic Nile, through a thousand minute channels and canals, to fertilize extensive territories. But Christians must beware, lest they too greatly leave the distinctive character of their predecessors of former centuries, in the vast variety of objects which attract them out of themselves.

To assist the 'perfecting of the saints,' we venture to suggest, what DODDRIDGE prescribed near a century ago, *the private reading daily of some practical religious instruction*—additionally, we mean, to the perusal of stated portions of the Sacred Scriptures. These accompany, of course, the family devotions; but an increase of light from collateral sources will soon reflect a salutary interest on them. The reader of devotional and practical works, which alternately draw from Revelation their authority, and direct to it again with filial reverence, will return to the perusal of the sacred records with new delight. The illustrations he obtains, the motives to which he gradually becomes conscious, as the sphere of his intellectual vision enlarges, the knowledge of whatever practicable application is to be made of divine truth to characters and circumstances with which he finds himself surrounded, all conspire to enhance the value of the Word of God.

May we then recommend to the contemplative and yet active Christian the perusal of JAY'S "Exercises for the Closet for every day in the year?" This, or some similar help, will prevent exhaustion in the necessary conversations of the day. It will serve to replenish the mind with documents for reflection, and thus for communication—to enrich, in order to the distribution of riches. But we forbear now to expatiate further in this field.

With regard to the other topic alluded to, even a greater restriction will be necessary. But we cannot refrain from remarking, that, looking on the turmoil of a busy world, and the overturning of long established institutions—the struggle which attends the supplanting of hereditary dominations, and the erection, through violence and blood, of governments of popular tendency and character,—the Christian must sigh for the 'rest that remaineth for the people of God.'

Human governments are so much the result of political expediency, and the creatures of circumstance, self-will, and ambition, both in principle and management, that but little satisfaction can be found in contemplating them long. The Christian has more than one inducement to avoid being 'a man of strife.' His heart is intent on the interests of the Redeemer's kingdom—and though it is his duty to 'seek the peace of the city where he dwells, for in her peace he will have peace;' yet he cannot mingle in her contentions, nor be swayed by the bias of her inhabiters.

Nevertheless, as a man, he cannot but take an interest in what concerns his fellows; and it becomes an inquiry of no small importance, how the citizen of Jerusalem the heavenly shall demean himself in discharging the duties of earthly citizenship. Let us be thankful, then, as we behold the indications that the world is advancing to that state, in which, by the general diffusion of knowledge, and with it the influence of genuine religion, human governments may be expected to bear more and more favorably on the interests of truth and righteousness. But ah, when? Wars and rumors of wars multiply. The phantom of liberty, or its inestimable reality, is the object of many a bold effort and costly sacrifice. Nor can liberty or even its phantom be pursued without suffering and loss. *Enter,* then, Christian, *into thy chamber, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.* Acquaint thyself in secret with Him, that thou mayest be fitted for public service, rendered able to 'endure hardness as a good soldier of Christ," and be so prepared for every event, that 'evil tidings' shall not surprise thee.

ANGLO-INDIAN COLLEGE AT CALCUTTA.

Though this institution is located among *Hindoos,* and patronized by them, it was not established for the promotion of the Hindoo religion. Its object is, to educate young natives in the literature and science of Europe. It is superintended by native gentlemen, and by European residents together; and has no provision for any religious instruction, either Hindoo or Christian. The friends of Christ, however, have indulged the hope, that the advancement of knowledge among the native youth would show them the absurdity of Pagan superstitions; and thus prepare their minds for appreciating the evidences of the Christian faith, whenever they might have access to them. But we learn through the medium of the Oriental Christian Spectator, that obstacles are interposed to the fulfilment of that expectation. The Spectator contains a long and able article from the "John Bull," a newspaper printed at Calcutta, in which these obstacles are mentioned.—It seems that the Missionaries from the Church of Scotland, resident at Calcutta, opened a rooom in the house occupied by one of them, for lectures on natural and revealed religion, which the students were invited to attend. The Council of the College, hearing of the attendance of several students, issued an order, in which they "announced their strong disapprobation of the practice, and prohibited its continuance." Any student, who should attend the lectures after the promulgation of the order, "would incur their serious displeasure." They also gave a very disingenuous turn to the affair, by speaking of "societies at which political and religious discussions are held;" thereby reproaching the Missionaries as political partizans, without the faintest shadow of a cause. This order was signed by four natives and two Europeans, members of the Council. One of the Missionaries, Mr. Hill, published the notice in reply to which we refer.

It is obvious that this order is a great stretch of power, exerted altogether in favor of Paganism. The College, in its whole structure and operation, is professedly neutral; but the council by this act have set themselves directly against Christian truth. They provide no instruction on religion within their walls, and so far their practice conforms to their professions; but this order prohibits the access of students to such instruction without their walls altogether, and thus violates the first principles of free discussion. The friends of Christianity do not ask them to teach it in the seminary, or allow it to be taught by the professors there. They only ask that such students as voluntarily seek knowledge elsewhere, should not be hindered. This is an act of intolerance the more severe, as it meets the minds of the native youth in a very interesting and critical state. One of the Missionaries says: "Not only the friends of Christianity, but of morality and social order, as well as many of the parents of the pupils in the Hindoo College, have long regretted, that whilst the system of education pursued there was subverting their faith in their own religion, it was substituting nothing in its room. Many were becoming skeptics, and others direct atheists. Their condition is like that of men described by Plutarch; 'they have fled from superstition, have leaped over religion, and sunk into atheism.'" "The youth whose mind is opened to the truths of physical and moral science, is necessarily taught to revolt from the absurdities, the follies, and the cruelties of Hindoo superstition." But this is done, "*without substituting in its place a knowledge or a reverence for any other religion whatever.*" The following extract from Mr. Hill's defence will show that the cause of truth has an able advocate to sustain it in these trying circumstances.

For the native gentlemen some apology may be offered, though that which I shall make for them is probably not one for which I shall receive their thanks. Schooled in [illegible] thought to their spiritual guides, and enslaved by the grossest prejudices and the most unhesitating credulity, they have no ideas corresponding with what we mean by toleration and free discussion. Moreover, all their most delightful associations of thought, the joyous days of their youth, their reverence for their forefathers, their veneration for antiquity, are all connected with idolatry. In their minds it stands associated with ages too remote to be calculated, and numbers too great to be enumerated; all who have been renowned for wisdom, or adored for piety, have belonged to that system. Their conduct, therefore, though it is greatly to be deplored, can excite but little surprise.

But what shall be said for those gentlemen who bear names at least, which would induce us to suppose they belonged to a different community, and had had a different training: to one of whom literature is under no ordinary debt of gratitude for the splendid additions he has made to its stores, nor philanthropy to the other for his disinterested and indefatigable exertions in the diffusion of useful knowledge? We lament to see such names arranged on the side of intolerance; we sincerely lament to see them upholding by their influence the most worthless system that ever degraded the human intellect or brutalised the human heart. But is this really their intention? Can we not find a more favorable construction for their conduct? May they not intend by that order publicly to declare their firm conviction that the system of Hindooism is incapable of defence; that it will not bear investigation, and dares not, because its deeds are evil, come to the light? Do they not mean to tell us that free discussion is by its advocates as much to be feared, as invasion by fire would be by those who are surrounded with a rampart of straw? If this be their intention, our sentiments are the same, though our modes of expressing them may differ. We firmly believe, as that order plainly intimates, that Hindooism has nothing so much to dread as free discussion, Christianity nothing so devoutly to desire.

Many a sneer has been thrown out on the total inefficacy of all efforts to convert the Hindoos to the Christian faith: its enemies have affected to laugh at its attempts as powerless and inane: such acts as this of the Managing Committee, however, let out the secret. If Christianity be so weak as its adversaries would have us suppose they think it is, where was the ground of fear? where the call for intolerance? Men do not arm themselves against a shadow, nor secure themselves by formidable bulwarks against imbecility and decrepitude. But a shrewd observer will not fail to perceive in those sneers much more than mere contempt. As in many of the skeptical writers of our own country there was a bitterness and a virulence which betokened a very different feeling; a secret misgiving, a consciousness of weakness—in a word, they were real, though unintentional homage paid to the force of truth; they were as the vauntings of a coward who affects to speak disdainfully of his antagonist, but trembles through every limb to see him on the field.

Had the meeting been so connected with the college as to render it doubtful whether umbrage would be taken by some of the parents, and thereby diminish the number of pupils, the interference would be less to be wondered at.—But it was not. It was not held within its precincts, nor during any portion of the college hours; it was not confined to its pupils, nor did it violate any existing regulation; it was not political; it was not sectarian; but it was intended to investigate a subject on which every intelligent man ought to feel an interest to be informed. But here lay the lurking poison, the dreadful evil of resistless energy —it was about to bring light in contrast with darkness, purity with vice, moral certainty with mere assertion, enlightened belief with drivelling and doting credulity; a system of wisdom and goodness and truth, it was about to compare with one of folly and cruelty and falsehood.

But apart from the badness of the cause, the means adopted by the Committee would be illegitimate in any cause. Intolerance is unjust whether in support of *error* or of *truth,* and it may be added, eventually alike ineffectual; error cannot long be upheld by it; and truth does not require its aid. Men void of all principle may, by such means, be made professed adherents to a party; but truth never fails to suffer when such means are employed in its defence. The coarse implements of arbitrary power were never intended to operate on the delicate structure of the human mind. Conviction produced by sound enlightened argument, that weapon of ethereal temper, which alone can touch the soul—this, Gentlemen, this is the only legitimate instrument for advancing truth, or repelling error.

The Oriental Christian Spectator, through whose columns we received the articles above noticed, subjoins this paragraph: "We have heard, on authority that cannot be called in question, that many of the students have resolved to attend the Christian lectures in opposition to the orders of the College Council. We shall anxiously await the result."

From this narration it is apparent, that in the East as in the West, the simple truths of the gospel commend themselves to the human understanding, when it begins to free itself from the chains of ignorance and embrace the principles of true science. Also, that in every part of the world, men may wear the Christian profession, and yet take away the key of knowledge from their fellows. And still further, that there are indications in every quarter of a rising spirit in the human breast, to assert the liberty of free inquiry and break every yoke of intellectual bondage.

DR. HAHN.

The following is an extract of a letter from Dr. Augustus Hahn, Theological Professor Ordinarius at Leipsic, Germany, to the Editor of the Spirit of the Pilgrims, Boston, dated May 30, 1830.

RESPECTED SIR,—You have been so good as to send me now for two years the Spirit of the Pilgrims, of which you are Editor. The satisfaction I have received from it has been as real, as the contents of it are various, solid and instructive, and as the publication itself is apposite to the times. My German friends have rejoiced with me in its appearance; and after having inquired in vain to whom I am indebted for this present, I choose this very general address, for the purpose, and with the wish, of learning the names and residence of the dear individuals who so affectionately think of me in North America. At the same time I declare, in my own name and in that of other professors of the gospel and friends of evangelical theological science, that we wish to enter into a connexion still closer, if possible, with the church in North America, and shall be glad to send you occasionally the most important writings which appear, and which may be interesting to you.

Should you have the goodness to write me, please to point out on what particular subjects you would wish to have information and communications from Germany. We stand here on the very borders of the olden time; all seems to be preparing for renovation. God grant that the new may be better! We hope it; because we know that heaven and earth may pass away, but *not the word of God.*—Receive for yourself and friends a fraternal salutation. Have the goodness to remember me affectionately to Professors Stuart, Hodge, and Robinson, in Andover and Princeton.

Dr. Aug. Hahn, Theol. Prof. Ord.

LONG SPEECHES.

The present has been called "*the age of action,*"—but it appears to be in fact rather *the age of speaking* than of acting. It is distinguished for *long speeches!* And we leave it for the reader to decide whether this be not, indeed, its distinguishing characteristic. Our Halls of Legislation, Courts of Justice, Public Dinners, and last, though not least, our Religious Anniversaries, all are wearied with *long speeches.* There are a thousand men who know how to speak in public after some fashion, where there is one who knows how *to act.* Thousands have spoken of the objects of Christian enterprize, and extolled them in superlative terms, but few have yet *acted.* There is, indeed, need of more knowledge—of more light on these subjects—but the speeches give neither light nor heat.—In former times, much was said of the powers of speech as used by the Ladies—but in this age men have assumed their rightful prerogative—all can *speak.* As the business of our Religious Anniversaries is much impeded by long speeches, we suggest for the consideration of those concerned, the following rules, which we presume the friends of benevolent institutions wish to see observed.

1. Let the speaker, when he has *nothing* to say, remember Cotton Mather's motto—"BE SHORT."

2. Let him never protract his speech more than five minutes, under the delusive hope, *and merely for the sake,—of saying something better.*

3. When he has fairly come to a conclusion, *let him stop.*

A little attention to these rules would save the patience and the precious time of many.—*South. Relig. Tel.*

From the Essex Gazette.

We comply with the request of the writer to republish a short series of articles from the Essex Gazette, on the present structure of Parishes in this Commonwealth, and their liabilities to serious impediments on account of the operation of tax laws under the present circumstances of the community. We apprehend the views he has presented will be found generally interesting. The following is the introductory number.

RELIGIOUS LAWS—NO. 1.

I have in view, that old patched and superannuated system of religious laws in this State, which in theory professes to provide for the support of piety, religion and morality; but which in practice is imposing a most deadly weight on all the free and healthful operations of religious society. It claims to be the legitimate offspring of our excellent Constitution; but it bears every mark of a degenerate plant. It has undergone an almost infinite number of changes; and it appears to have been waxing worse and worse at every step. It has outlived all similar institutions in the other States and is quite behind the spirit of the age; but it is still in vigorous, though crazy operation in this Commonwealth. I regard it as no longer needed; nay, as a heavy burden on the Christian community. I say nothing of this system as it existed at first, nothing of its primeval rectitude and consistency, and nothing of its subsequent, former adaptedness and utility; but as it now exists, with all its various modifications, additions, expurgations, twistings, and amendments, we look upon it as presenting a most singular compound of *despotism* and *toleration.* It consists mainly in three parts.

In the first place, it imperiously requires, that every freeholder, or subject of taxation, in the Commonwealth shall belong to some parish or other religious society; and that every such individual, whether Jew or Gentile, believer or infidel, shall be assessed in all his property, whether real or personal, for the support of a Protestant teacher of the Christian religion. And in the next place, it very liberally guarantees to every person the privilege of being taxed just where he shall choose; unless, indeed, the society or parish to which he elects to belong, shall see fit to deny him this privilege, and leave him exposed to be assessed some where else against his will.

The evils of this system in its present form are of the most serious and practical nature. Some of them grow directly out of the system itself; and some of them arise indirectly from the mass of human depravity on which it operates. I shall arrange and speak of them under three or four general heads. In the course of my subsequent numbers, I propose an attempt to show, that the system of religious laws in question:—Is opposed to the sentiments and feelings of the people in its general spirit and requirements:—That it is vague and indefinite in its whole form and texture:—That it is easy to be evaded in most of its requisitions:—And that it is liable to very gross and oppressive perversions in all its provisions and resources. C.

West-Haverhill, Dec. 25, 1830.

DECEASE OF REV. ROBERT HALL.

With feelings of deep sorrow, we record the demise of this great and good man. The mournful event is announced in the London New Baptist Miscellany for March, two pages of which, containing the account, are clad in mourning. The 21st of February, about 5 P. M. "he fell asleep in Christ, saying, Come, Lord Jesus." His illness was only about ten days, and was a distressing affection of the chest, (probably of the heart.) His mind was firm, trusting in Jesus Christ for salvation. "Oh!" said he, "what should I do if I had not trusted in the Saviour; he is now my only stay, my hope, and my salvation." He was in his 67th year, having been born May 2, 1764. In a brief account of his ordination, written by his venerable father, we find that he was ordained by his church, Aug. 13, 1780, when a little over 16. Before he could speak plainly, he was given to secret prayer. Before he was seven, he composed hymns, discovering marks of piety and genius.—When about nine, he wrote his thoughts on select portions of Scripture, and religious subjects. He had an intense inclination for learning, so that the country master under whom he was placed could instruct him no farther. He was then sent to Northampton school, under the care of Rev. John Ryland, 18 months, and made great progress in Latin and Greek. In 1778, he went to the Academy at Bristol, and was ordained in 1780. The church obtained satisfaction of his gifts by their exercise at Conference meetings, when he would pray, and speak on portions of Scripture, when about 12 to 16 years of age. His father preached at his ordination, from 2 Tim. ii. 10.—*Watch.*

The following particulars concerning his last days, are from the London Baptist Magazine.

On Thursday, February 10th, he was expected to preach, preparatory to the Lord's supper, but was prevented by one of those seizures, to which he has for years been subject, but which during the last few months became ominously frequent. From the time of the seizure to his death, the disease assumed different degrees of strength, and the hopes and fears of his friends alternated respecting his recovery, till Monday the 21st, when the disorder, which had somewhat abated, renewed its attack upon his constitution with redoubled violence. One of his medical attendants being sent for, asked him if he was in much pain? to which he replied, "Yes, Sir, in agony, Sir; O my poor body." He then lifted up his eyes and said, in the most energetic manner, "This is death, it is arrived at last," and in a minute or two more added, "Come, Lord Jesus, Come quickly." Shortly after which he reclined his head on the shoulder of one of his medical attendants and expired.

Thus has terminated the brilliant mortal career of this extraordinary man, distinguished alike for his piety, his humility, and his genius! We will not say that these excellencies may not be found singly and separately, in an equal degree, in individual minds; but we can scarcely expect to see them again combined in that harmonious proportion, which gave such peculiar grace and lustre to the character of Hall.

THE LATE DR. THOMSON, OF EDINBURGH.
(From a Correspondent in Edinburgh.)

Dr. Thomson's death has caused a gloom to rest on this place, beyond what I could have believed. Dr. ——, and indeed all the clergy, seem to consider it as an irreparable loss to the Church, and many feel that they have lost their dearest friend. He certainly possessed the confidence of his friends more than most people, and those that knew him best, loved him most. The contributions for his family now exceed £7,000, and they will soon be £10,000. It is very pleasing that many small sums have been transmitted from unknown persons, sent as tributes of gratitude and love. Many are the individuals who say, that he was the first who led them to serious reflection on the state of their souls. It is gratifying to hear the many testimonials given to his kindness and faithfulness. Mrs. ——, a person of long-established Christian character, had been ill lately. He had paid her a long visit, and after he went away, she said to a friend, "Would that all Edinburgh had heard his conversation and prayer with me this day." One of his servants was lately taken dangerously ill, and he sat by her bed-side all night, watching an opportunity to speak to her on her soul's concerns.

[London Home Missionary Magazine.

REVIVALS.

REVIVAL IN BOSTON.

The state of religious feeling, in the different churches in this city,—so far as facts have come under our observation, during the past week, has been encouraging, and warrants the hope of still greater spiritual blessings.

PRINCETON, MASS.

Princeton, April 18, 1831.

TO THE EDITOR OF THE RECORDER.

Dear Sir, Your paper has probably never been looked for with more interest than it has, since the recent revivals of religion commenced of which you give us, from week to week, most interesting accounts. It has often occurred to me, that ministers in Mass. do not give the Christian public such information of the revivals their churches experience as is desirable and might be useful. This consideration, with another that I will mention in a moment, has led me to think, that I ought to say through your paper, that God has again visited us in a work of grace. My other reason for saying this, is, the encouragement it may afford to the churches, which, like ourselves, have been compelled, in order to hear themselves and have their children hear the truth as it is in Jesus, to leave the house in which their fathers worshipped and build them such a place as their scanty means would allow. This church, one of the first, I believe, that has been driven to this course, was put to the necessity of adopting it about fifteen years ago. The present is the third revival they have experienced since that trying time. It commenced in December, and, like the two preceding, has thus far, been a very still, gradual, pleasing work. Nearly all our young people have attended our inquiry meetings; most of them have been the subjects of serious, many of them, of deep impressions. I have regarded it as a little remarkable, that out of nearly an hundred inquirers, we have not had more than eight or ten over thirty years of age. Between forty and fifty have expressed the hope, that they have passed from death to life. Twenty three were received to the church at our last communion. Though our present number of inquirers is not quite as large as it has been, the Holy Spirit, we believe, is still among us and the work in progress. Many of the church rise at an early hour to pray for its continuance and seem to have the earnest desire for it, which always affords our best reason to hope, that a revival may continue. A. PHILLIPS.

Middleborough, Mass.—The Rev. E. Briggs writes to the Editor of the Watchman, April 13th: "I here forward you a short account of the prosperity of Zion, and the glorious work of God in the 4th Baptist Church in Middleborough, of which I have been the pastor more than twenty years. Three years since, we enjoyed a refreshing season from the presence of the Lord; twenty-five were added by baptism. From that time, the church has manifested an unusual engagedness; and the winter past, in answer to prayer, the Lord appeared for us. Instances of conversion became frequent, and have increased, and become powerful. The good work continues, and is spreading into all parts of the town. It has recently made its appearance in the Central Church of which Rev. N. Medbury is pastor. Most of the adjoining towns are also sharing in this glorious work."

West Brookfield, Mass.—A Four Days' meeting was held last week in the West Parish of Brookfield. We learn from the pastor of that church, that the season was peculiarly solemn, and was apparently blessed to the awakening of many sinners.

Religion in Maine.—Some facts indicate the existence of a strong and prevailing desire for the revival of religion in this State. Many ministers as well as laymen have been remarkably roused to exert themselves in the cause of Christ with unusual zeal, and this simultaneously, and without previous consultation or concert. Elements seem to be set in motion, which are destined to operate an extensive reformation, if the people of God should not grow weary and faint in their minds. Unbelief and languid zeal will probably be among the causes of their humiliation this day, and full deliverance from those evils, the subject of their earnest and united prayer in their solemn assemblies; and may their humiliation be accepted, and their prayers and intercessions avail with God, through the compassionate Mediator. *Chr. Mirror.*

New-Haven, Conn. and Vicinity.—The influence of the revival in this city is already felt in a number of the adjoining towns, in several of which revivals have commenced. Individuals who came in to attend the four days' meeting, went home with a new song in their mouth. And ministers returned to their people with a new unction from on high. A revival has followed the three days' meeting at Derby. About thirty conversions were the hopeful fruits of it last week. We have nothing new to state respecting the work in this city. God is not heard among us in the earthquake, or the fire, but in the still small voice, which is sufficient to make the sinner bow and tremble.—The meetings for inquiry indicate as much feeling as at any time—and Christians we think have more. *N. Haven Intell.*

Our correspondent, under date of April 20th, writes thus: "The revival here continues interesting to a high degree. I attended prayers in College this afternoon, and it was affecting to see such a company of educated young men, and so large a portion of them evincing in their countenances the calm serious happiness of the servants of the living God. Only about 75, of the 350 students, remain uninfluenced in this work. Of these the principal part have chiefly kept away from the meetings, where the truth was pressed upon the conscience. The work in college began in a class for the study of the scriptures, formed in consequence of Mr. Grimke's Oration on the study of the Bible. Nine of the young men now converted, are sons of gentlemen, who were brought in during the great revival in College, under President Dwight, in the year 1802. Many of the boarding and other schools, with which this city abounds, have shared largely in the work. I have heard mention of Mr. Dwight's Gymnasium, and the schools of Miss Peters, Mr. Herrick, Mr. Andrews, Mr. Smith, and others. These revivals are extending in all the region around, beginning in Branford, North Branford, and East Haven.—The four days' meeting in Derby had a powerful effect. It seemed as if the whole people were coming into the kingdom. *N. Y. Evan.*

Jewett's City, Ct.—A correspondent in Jewett's City, (Griswold,) Ct. under date of April 16, writes thus:

"I have been wishing for some days to tell you what the Lord is doing for this people and in this vicinity. We are now enjoying a refreshing from his presence. The work commenced in the church. Christians were humbled and quickened while they were assembled to mourn before the Lord, to confess their sin, and to implore the influences of the Spirit. This was the latter part of February. The 15th of March we observed as a day of fasting and prayer, when we renewed our covenant. The day was greatly blessed to us. About that time some sinners were awakened. On the 22d of March we held a three days meeting, and between 50 and 60 were at the inquiry meeting on the morning of the third day. The interest, solemnity, and attendance increased from day to day, till the meeting closed.

The preaching and praying and singing were all to this one point, *the duty of immediate repentance.* The impenitent felt this so deeply, that they could not find an excuse to rest upon. About 20 hoped that they had accepted of Christ on the terms of the gospel, within two days after the meeting closed. Between 30 and 40 are now indulging hope, and among these some of the most respectable men in our little village. Last evening there were 60 or 70 at our inquiry meeting. The work still progresses. It is remarkably still. There is apparently more deep and earnest *thinking* than feeling. Three days' meetings have recently been held in the other society in this town with happy effects. Also a four days' meeting in Norwich City last week which was greatly blessed. This week a three days' meeting has been held in Lisbon, and some there are now rejoicing in hope, and many are solemn." *Evan.*

Middletown, Ct.—We understand that the work of divine grace in Middletown, which we noticed some weeks since, is still progressing and with reviving interest and power. *id.*

Hartford, Conn.—The revival which has been in progress for some time in this city, continues as interesting at least, as at any former period. The meetings are fully attended—the solemnity is deep—and the power of truth seems to be felt. The prospect is as encouraging to the friends of Zion among us, as it ever has been since the church was first established in Connecticut—and probably more so. There is very little, if any, apparent excitement—and we see nothing to which any can object, unless they object to a serious attention to the word of God and the concerns of the soul. This much is due to the repeated enquiries made respecting the revival here:—at some future time we hope to give more particulars. *Conn. Obs.*

New York City.—We state, with much satisfaction, that the work of divine grace is still making encouraging progress in this City. We are informed that in several of the Presbyterian Churches, the present state and prospect of the work are peculiarly encouraging, more so than at any previous time: and that this is also the fact, in the Reformed Dutch Churches. *Evangelist.*

Episcopal Churches.—The favorable appearances which have been noticed in recent numbers of our paper, still continue. Indeed through the goodness of God, the prospect continues to brighten. We are justified, we think, by facts, in stating that there is a revival of religion in two of the Episcopal churches in Philadelphia. A large number of persons are inquiring with deep and absorbing anxiety from their ministers what they must do to be saved. The number of such persons in one of the churches, is stated to be forty, in another sixty. We trust that in due time we shall be able to state in a more satisfactory manner *the results* of this work of the Spirit.—We trust too, that His influences will be extensively felt in other congregations, not only here, but throughout our land, and that in comparison with the final results, this will merit the name only of "the day of small things." Some of the Episcopal churches in New York have also partaken largely of the blessing which God has poured out upon his people. Thirty-four have already been added to the communion of the Rev. Dr. Milnor's church, and a still larger accession may be expected to the church in Brooklyn, of which the Rev. C. P. M'Ilvaine is Rector. We have been informed that seventy persons in that congregation were not long since, seeking personal direction from their minister in the way of salvation.

Cortland Village, N. Y.—The Rev. Luke Lyons, in a letter to the Editor of the New York Evangelist, dated Cortland village, April 4th, says: "The Lord is reviving his people, and converts are multiplied among us beyond any thing of the kind ever witnessed in this place. A meeting for three days commenced on the morning of the 22d ult. which has been blessed.—At the close of the third day, more than one hundred appeared anxious for their soul's salvation. The meeting continued till after the Sabbath, and since that time we have had a prayer meeting every morning, and service in the church every evening. Similar meetings have been held in the Methodist and Baptist Churches. In the three churches, meetings were held every day last week. The number of hopeful converts we cannot tell; but something like 200 in these three denominations. Among us, the converts have an ardent desire for the salvation of sinners.—*Behold he prayeth,* may be said emphatically of those who give evidence of a change of heart. Under date of April 7th, he says,—The Rensselaer school, and also the Female Seminary in this village, have shared in the blessing. Many very interesting cases of conversion might be stated.—May the Lord continue the work till every family and every soul becomes reconciled to him. Under date of April 11th, he adds—The revival still continues, and our three days' meeting has turned out to be a meeting of three weeks." *Evan.*

Cortland Village, Cortland Co. N. Y.—A letter from the Rev. L. Lyons, to the Editors of the N. Y. Observer dated April 7 says: "A pleasing and interesting revival of religion is in progress in this village. Meetings are held every day and have been for three weeks past. The Rensselaer school, and Female Seminary in this village are sharing in the blessing. I have not time to state further particulars."

Columbus, Chenango Co. N. Y.—A letter from the Rev. Alvah Lilly, to the editors of the N. Y. Observer, dated Columbus, April 14th says: When I commenced my labors with this people last May, vital piety was very low. For ten years past I could not learn that there had been more than one addition to the church on examination. About the middle of last summer, a few of the church began to feel that it was time to awake from their long sleep of death and call upon God for help. And it was soon apparent that God was with us by the special influences of his spirit. Sinners began to cry out with trembling anxiety, "men and brethren, what shall we do!" As the fruits of the revival, we received at our communion in March an addition of thirty. Though this number is small, yet to a *feeble* church it is a valuable accession. Most of these were children of the covenant. The work continues, and at the present time is as interesting as it ever has been.

Geneva, N. Y.—Our correspondent at Geneva, in a letter dated April 16, says: "The revival still continues. We had a three days' meeting here this week. It commenced on Tuesday, and was truly an interesting time. The Spirit of God was evidently present. The exercises were very solemn, and the meetings well attended. There is a deep feeling on the minds of the people, and many are inquiring what they must do to be saved. About seventy attended the anxious meeting last night. *Evan.*

Buffalo, N. Y.—Our correspondent at this place, under date of April 12th, writes thus: We have an interesting revival here—the greatest ever known in this place. The Lord is bowing many stout hearted sinners to himself; I have a class of young ladies in the Sabbath School consisting of 20, and all but one are hoping in the mercy of God—14 months ago, they were all without hope and without God in the world.—About half of them were hoping before the commencement of the present revival. *id.*

Newark, Wayne Co. N. Y.—A correspondent at this village under date of March 4th, writes thus:—"I learn from one of the elders of the Presbyterian Church, in this place, that previously to the 1st of January last, there had not been for some time any cases of conversion. For a month or six weeks antecedent to this period, Christians had been much in prayer—and that the Church generally felt great earnestness, and agonized with so strong faith that the Spirit descended with astonishing power,—and in the course of a few weeks, hundreds were either rejoicing in hope, or inquiring what they must do to be saved. The preaching of the word with great plainness, has been here attended with saving efficacy. Almost every family in this pleasant village, has shared in the work. In February and March about 160 were added to the Presbyterian Church. Also many more to the Methodists and Baptists: and the whole number of conversions in the village, and immediate vicinity, is not less than 400. Immediate submission to God, in all cases of anxiety and repentance, were insisted on by those who took the lead in the anxious rooms!" *N. Y. Evan.*

Bergen, N. Y.—The Four days' Meeting held at Bergen last week, we are informed, was one in which the power of God in the conversion of sinners was most strikingly manifested. A number of those who had been strong advocates of Universalism have been made trophies of redeeming love.—Some individuals of this class are doing great good in their labors, with those who had drunk with them deeply at this fountain of delusion and death. The powers of darkness appear to have brought out all their forces at this meeting—and have suffered a signal defeat. The Lord has triumphed! Glory be to the riches of his grace! *Roch. Obs.*

Greece and Parma, N. Y.—A powerful revival has commenced on the Ridge Road in the town of Greece, extending also into the town of Parma, under the preaching of Elder Kinney of the Baptist denomination. Some of the most influential men, and those who have long gloried in their infidelity, are among the number that have submitted to God. [*id.*

State of New York.—The Utica Baptist Register mentions a revival in *Queenstown,* where 15 had been baptized and others received as candidates—in *Auburn,* where 40 converts have been baptized:—in *Exeter, Lakeville, Perry,* and *Avon*:—in *Otsego,* where 21 have been baptized;—and in *Kingsbury,* where 80 have professed religion, 38 of them in the Baptist church.

Erie, Pa.—We are informed by the Erie Observer that a Four Days' Meeting has recently been held at that place—that a Revival is in progress and that sinners are submitting to God.

Prince Edward County, Va.—About 50, it is hoped, have passed from death unto life: The revival continues. [*So. Rel. Tel.*

Powhatan County, Va.—Several in this county have been admitted to the communion of the Church—others profess to have an interest in Christ—and others are still inquiring what they must do to inherit eternal life. *id.*

Buckingham County, Va.—We learn that a revival has commenced in Rev. Mr. Armistead's congregation. The meetings for inquirers are well attended—and the Lord, it is hoped, will bring many in that place into his kingdom. *id.*

Augusta Co. Va.—We rejoice to learn that a shower of divine influence is beginning to descend on some of the congregations in the Valley. A correspondent in Augusta, in a recent letter, writes—"We have just had an interesting Four Days' meeting at Bethel; nine were added to the Church, the most of them young persons. We trust they are such as will be saved.—There are others ready to inquire—"what must we do to be saved?" We trust the Spirit of the Lord is beginning to breathe on the dry bones of this Valley. *id.*

James Island, S. C.—A pleasant, and, we understand, a powerful work of grace has commenced on James Island, a little South of the city. The interest awakened appears to be deep and almost universal. *Charleston Obs.*

Extract of a letter from Rev. N. Nichols to the Editor of the Ch. Watchman, dated Rumney, N. H. April 15, 1831.

"Severe trials have been the lot of this Church for years; but a brighter day appears to dawn upon them. A few have recently given satisfactory evidence of having been born again; and a considerable number are inquiring, "What must I do to be saved?" The language of this people is, brethren, "Come over and help us."

Warren, R. I.—A letter of the 12th inst. from this place, informs us, that the religious prospects in the Baptist Church, of which Rev. Mr. Welsh is pastor, are pleasant. At a baptism which occurred there lately, a peculiar solemnity seemed to rest on the spectators. Several appear to be earnestly desirous and deeply anxious to become savingly acquainted with the Saviour of lost sinners.—*Id.*

RELIGIOUS SUMMARY.

FOREIGN ABSTRACTS.

From London Publications for March.

Schools in China.—Mr. and Mrs. Dyer, at Pinang, in China, are operating very happily by their schools. There is, however, an unhappy prejudice against the education of females. The Chinese at Pinang will not entrust their females to the instruction of Europeans, and Mrs. Dyer has been disappointed in every effort to retain them in the schools she has commenced, or to collect them into the one she had proposed to commence on the Mission premises; but an abundance of Chinese boys can be easily obtained for the schools, as they are freely offered by the natives. The Rev. Mr. Dyer states that his scholars make rapid advances. [*Ch. Watchman.*

Island of Ceylon.—An Orphan Asylum, at Point Galle, is here established, by the lady of an opulent merchant, whose name is Gibson. Mr. Gibson has shown much kindness to Missionaries, and his lady has done great things for the rising generation. She is the chief patron, overseer, and supporter of this Asylum. Institutions of this character were rare, when Mrs. Gibson commenced hers, the expense of which is considerable; but they have increased, as the native growth of genuine Christianity, and, with its progress, they will continue to increase.—*Id.*

Bellary, East-Indies.—From a Report, dated Aug 30, 1830, it appears that at this station, under the direction of the London Missionary Society, preaching is sustained and public worship attended at several different places. It is pleasing to remark, that worship is maintained in Zillah jail, to between 4 and 500 prisoners, at six in the morning when opportunity is afforded.—In addition to stated services, once a week one of the Missionaries frequents the most public places of resort, for communicating the gospel in a way of familiar conversation with the heathen. Numbers visit the Mission house; and to such as can read, tracts are given, with scriptural advice. The native church consists of 16 members. Some of the military attend public services. The candidates for church fellowship were 19. There is a native teacher, who is named Samuel Flavel.—*Id.*

Schools, &c. in Bellary.—The Mission schools amount to nine, and the average attendance 270; and there are also a number of private schools. The press is constantly employed. 30,000 copies of sundry tracts in Canarese have been printed, besides other works for the Mission, and 1050 copies of different parts of the Bible.—*Id.*

Tracts in India.—On the anniversary of a heathen festival, in April last year, two Missionaries distributed about 2000 tracts, and 150 portions of Scripture. In consequence of this, a Lingum Gooroo and four of his disciples have since visited Bellary, from a distance of 200 miles, for the professed object of being instructed in Christianity, they having seen the tracts. They declare that they have renounced the worship of idols, and are inquiring after the true God. On their departure, they were furnished with the gospels in Canarese, and a few tracts. They promised to return soon, with their families.—*Id.*

China.—Respecting this populous empire of 150 millions, enveloped in moral darkness, Dr. Morrison thus wrote in a printed Circular, in 1823—"China, that object of wonder and pity to Christians—China, one of the fairest portions of the globe; the most ancient; the most populous; the best skilled in the management of human nature, of any country under heaven—China is full of dumb idols; is estranged from the true God, and hates and persecutes the name of Jesus!"—It is the opinion of some abroad, careful observers of the progress of Christianity in the nations bordering on the Indian Archipelago, &c. that Divine Providence is opening the way for the gospel into China. The Bible has been translated and printed in the Chinese language, and for ten years has been circulating even to the very heart of the empire. A few natives of China have embraced the Christian faith, and, separated from their idolatrous countrymen, they have stood as witnesses for God. One of these natives, Leang-a-fa, a Chinese Teacher, has lately, through the medium of the press, boldly come forward in the defence of the gospel, calling the attention of his countrymen to the Bible, which he informs them is published in their own language.—*Id.*

South Sea Islands.—The moral influence pervading these Islands is most remarkable. Last summer and fall, Mr. Williams, and other Missionaries from the London Missionary Society, visited the Navigators Islands, in 13 deg. S. lat. and 171 deg. W. long. and left eight native teachers in the large Island of Savai (*Oahtooah*). Six or eight European Missionaries will soon be wanted for this group alone. The same Missionaries touched at the Hervey Islands, where religion prospered. At Aitutaki, the teachers and people presented Mr. Williams with $457, a part of the sale of their harvest, for the spread of the gospel to others. At Tonga, the good work of grace was advancing under the ministry of the Wesleyan brethren, Messrs Turner and Cross. At the earnest request of a Chief from the Fiji Islands, two teachers were sent there.—*Id.*

Moravians.—The whole number of Moravians in civilized lands is estimated at 16,000. That is, as is presumed, their whole population. Yet they support 127 missionaries in foreign lands; that is, one for 126 souls at home. If no more than one in twelve of the Moravian population is a Christian, then every ten Christians support a Missionary. Are the United Brethren any better Christians than the Bible requires all men to be? They rejoice over 33,000 heathen, converted to Christ through their instrumentality. That is twice the number of their own population. And to support their missions, they raise and expend about 40,000 dollars yearly. Almost three dollars a piece to every man, woman and child. *Ch. Guardian.*

Scruples of Conscience.—It was stated some time since, that the Dutch government had given an order to the Colebrook Dale Factory for the casting of a number of cannon; the proprietors of the establishment at Colebrook Dale, who are mostly all of the Society of Friends, have publicly contradicted this statement, and given as the reason that their peculiar religious principles would not allow their manufacturing any implements of war, or those destructive to human life. The proprietors of Neath Abbey iron-works, who are also Quakers, likewise refused an order from the French government for the manufacture of large steam-engines, and other machinery for the making of large guns, for the same reason.—*London World.*

Aniversary Speeches.—As these Speeches must exert a powerful influence on the revival in this City, we have felt that a brief article on the subject might be profitable and acceptable. We had just sat down to prepare such an article, when we received the following communication which we hope will be attentively perused: [*N. Y. Evangelist.*

Invitations have gone out, as usual, from the different religious institutions, to clerical and lay brethren in various parts of the land, to prepare Addresses for the anniversaries in this city, the second week in May. Brethren! prepare these speeches in the fear of the Lord; aim at promoting his glory and the salvation of sinners; and pray and labor that you may be instrumental in extending and deepening the revival in this city, and in this land. Let the cause of Christ; the wonders of his grace; the apathy of the churches; the danger of souls, be your themes. Seek not to gain a reputation for splendid diction, for the wisdom and eloquence of this world; but seek first Christ Jesus and him crucified. "I speak as to wise men; judge ye what I say."

Episcopal Books.—The General Protestant Episcopal Sunday School Union in the U. States, have nearly completed their *Books of Instruction* required by their system, and see opening before them an almost innumerable field of usefulness in the department of *Library Books.* They intend to stereotype every Book; and for this purpose have resolved to establish a stereotype fund, to which they earnestly solicit the friends of the Union to become contributors.

Synod of Virginia.—This Synod convened at the College Church in Prince Edward co. on Friday last. By a letter from the Union Seminary, we learn that the *Rev. Thomas M'Auley, D. D.* was unanimously nominated by the Synod to the Professorship of Ecclesiastical History and Polity. He had been previously nominated to fill this vacancy by the Synod of North Carolina, and has, probably, at the recent meeting of the Board of Directors, been formally elected Professor.—*So. Rel. Tel.*

Theological School of the Reformed Dutch at New Brunswick.—The annual examination of this institution was attended last week by the Board of Superintendants; and four of the students having concluded their regular course of study, were recommended for the usual certificates. The anniversary exercises were on the following subjects: 1. The eternal generation of the Son of God. 2. The thoughts, but not the words, of the Holy Scriptures inspired. 3. The words as well as the thoughts of the Holy Scriptures inspired. 4. Justification by faith.—*N. Y. Obs.*

Benevolent Societies of Charleston, S. C.—The S. C. Sunday School Union, the S. C. Branch of the Am. Tract Society, and the S. C. Domestic Missionary Society held their annual meetings in Charleston on the first week in April. The Union has in connection 15 schools, with 208 teachers, and 1446 scholars. Efforts are in progress to establish a Sunday School in every neighborhood where it is practicable throughout the State. The other Societies appear to be flourishing. Christians in that State are also active in furnishing a library for their Theological Seminary.

The General Assembly of the Presbyterian Church will meet at Philadelphia May 19th at 11, A. M. Commissions to be given in previous to that hour, in the First Presbyterian Church. The members, and other Presbyterian ministers and elders, are requested to meet at the Lecture room of the same church, at 8 o'clock on the evening previous, to unite in prayer for a blessing on the Assembly: to consult about holding morning prayer-meetings during the sessions; and about any other measures for the promotion of religion.

Narrative Tract.—The premium offered by an individual for the best authentic narrative Tract, has been adjudged to the Rev. William A. Hallock, for a Tract entitled "The Mountain Miller."

Two Sermons, preached Nov. 21, 1830, in commemoration of the organizing of the First Church in Concord, N. H. and the settlement of the first minister, on the 18th of Nov. 1730. By N. Bouton, Concord, A. M'Farland. These discourses, filling 30 large pages, are principally historical; and are followed by nearly as many more pages of "Notes;" making altogether an invaluable body of information concerning the history and present state of the capital of New Hampshire in all its important interests.

Ordination.—On Wednesday, the 20th inst. Rev. Arthur Granger was ordained to the Pastoral care of the Orthodox Congregational Church in Medfield.

Installation.—The Rev. Bancroft Fowler was installed over the Trinitarian Church and Society in Northfield, Ms. April 20th. Sermon by Rev. Dr. Snell.

NOTICES.

The *Suffolk Conference of Churches* will hold its next semi-annual meeting on Wednesday next, the 4th day of May, at the Meeting house of the Rev. Dr. Holmes, in *Cambridge.* The Pastors and delegates will convene in the Vestry at 1-2 past 9 A. M. And the public services in the Meeting-house will commence at 1-2 past 2, P. M.

A stated quarterly meeting of Directors of the Massachusetts Society for promoting Christian Knowledge will be holden on Wednesday, 4th of May, evening, at the 'Huntington Committee Room.' WM. JENKS, *Sec'ry.*
April 25, 1831.

The next Monthly meeting of the *Worcester North District Temperance Association* will be holden in Phillipston on the second Tuesday in May next, at the Rev. Mr. Chickering's Meeting-house.
Delegates will meet at 12 o'clock, M., and the public exercises at 1 o'clock, P. M., precisely. Per order,
G. B. PARKER, *Ass't Secretary.*
*** Auxiliaries are earnestly requested to send Delegates to this meeting. April 22, 1831.

The *Anniversaries in New-York* of the American Bible Society and other national Societies, will be held in that city in the course of the week after next. Clergymen visiting the city during that time are requested to call at Mr. *John P. Haven's Bookstore,* in the American Tract Society House, No. 142 Nassau street, that their Christian brethren may have the opportunity of furnishing them with accommodations during the anniversaries.

SECULAR SUMMARY.

FOREIGN.

Poland.—The news from Poland by the George Canning, is rather more favorable than the previous accounts. There had been no engagement since the 25th February, (13 days.) It had been the intention of the Russians to cross the Vistula with their main body on the 3d March; but a thaw having set in a day or two previous, the plan was defeated, and the troops which had already crossed, were obliged to return to the right bank. On the 10th, there were no Russians on the Warsaw side of the river; though it was said they were preparing to cross in two divisions. When this shall have been effected, there will be more hard fighting, and the issue of a few battles will determine the fate of Poland. At the date of our last accounts (10th of March,) the main body of the Polish army was concentrated in the villages near and westward of Warsaw, and amounted to about 56,000 men, with 65 field pieces. Another division of 10,000 men, under Gen. Dwernecki, was in the district of Sandomir, when he had contended successfully with the forces of Gen. Kreutz.—Two other divisions of 6000 or 8000 men each, had been sent to the points on the Vistula where the Russians were expected to cross.—*Journ. of Commerce.*

War.—A letter from London says: "As for news, 'The boldest holds his breath' in expectation. A general Continental War is inevitable. 'Will England be involved?' is a question, the importance of which, great as it is, is lost in the intense anxiety with which all classes watch the discussion of the *Ministerial reform question,* now before Parliament."—*id.*

Patronage and Power.—The Marblehead Register says. "A remonstrance has been presented to Parliament *against* the reform bill, signed by a large number of gentlemen of London. Among the names, we notice that of Mr. Baring, who is the sole owner of one borough, and half owner of another." What should we think in the United States, if some eminent banker, or governor of a State, or judge of a judicial court, were the "sole owner" of a town or a county?

London, March 20. We learn that six of the largest size frigates are fitting out with all expedition for the Scheldt, to be placed under the command of Sir Thomas Hardy. The object of this armament is said to be, to enforce the determination of the Congress, [in the new Alliance.] We tremble at this first step, the consequences of which may plunge us into unnecessary warfare. Why should we concern ourselves any more with Belgium and Holland, than with Russia or Poland, or Austria and Italy? Let them fight their own battles, and let us take care for ourselves.

It was reported in London that Sir Walter Scott had had a paralytic attack.

An earthquake was felt at Dover and vicinity on the night of March 3d.

The Prince of Orange and suite had left England for Holland.

The steam packet Frolic had been wrecked off Swansea, and her crew and passengers—fifty in number—all met a watery grave. There were several military gentlemen with their ladies, among the latter.

Profits of Rail-ways.—It is stated that the receipts of the Liverpool and Manchester Rail way, for the first nine weeks, for passengers alone, exceeded $80,000!

From French Papers.—We learn that the young King of Naples has proclaimed a constitution, and, at the same time, a general pardon to all persons accused of political crimes, who were condemned, imprisoned, or banished previous to his accession to the throne. In a letter, written from Vienna the 5th of February last by M. Humboldt, we find the following passage: There prevails here a destructive epidemic, which our most able physicians do not hesitate to pronounce the real cholera-morbus. It continues to spread in spite of the cold weather. The usual manner of treating it seems to be inefficacious: it consists in bleeding and giving calomel. Those afflicted with this malady lose their strength, grow livid and soon drop off."

The corvette Caravan, has arrived in the harbor of Toulon from Algiers, where she left the 30th of January. From this arrival, we learn that the brother of the bey of Tunis, Sidi Mustapha, has been proclaimed bey of Constantine.

A gold medal has been voted to Mr. Henderson by the Society of Arts in London, for a treatise on the Pitago bark of Colombia. It is stated to be superior to the Peruvian bark.

The Senate of Hamburg has elected a converted Jew as Judge of the Chamber of Commerce of that city.

The London correspondent of the N. York Journal of Commerce, under date of 22d February, writes thus:—"Your religious friends will be concerned to hear that the new husband (a Sicilian Count) of the widow of the late excellent Bishop Heber, is supposed to have had a wife living at the time of the union with Mrs. H. She had always been blamed for the precipitant and incautious manner in which she pledged herself to this unfortunate connection."

Hayti.—A revolution has taken place among the troops in garrison at Aux Cayes. Boyer, at the last accounts, was preparing to march against the rebels.

Antigua.—A letter from an American gentleman at Antigua, received in Boston, dated March 24th, says:

"This island is in a state of insurrection—all business suspended—martial law in force—and nobody sleeps but on their arms. Prompt measures, however, have been taken—some slaves, supposed to be ringleaders, apprehended—and trials by court martial to commence to-morrow. We hope a few days may restore order and security."

From Buenos Ayres.—We are indebted to Capt. Adams, of the brig Buenos Ayres, for Buenos Ayres papers to Feb. 5th. "Warlike preparation," it is stated, "are going on in Buenos Ayres, upon an extensive scale. Still, the expected war with the interior provinces had not actually begun".—*N. Y. Journ. of Commerce.*

From Lima.—The ship Lima left at Callao, on the 13th of January, U. S. ship Guerriere and sch. Dolphin. The tri-colored flag was hoisted on board the French Brig-of-war Nisus and corvette Durance on the 5th Jan. and was saluted by all the men of war in port. The Peruvian Congress had not yet been able to form a quorum. Relations with Bolivar still favorable to peace.—*id.*

DOMESTIC SUMMARY.

Important Changes in our National Council.—All the Heads of Departments at Washington have resigned their offices; Mr. Van Buren, of the Department of State, Mr. Eaton that of War, Mr. Ingham that of the Treasury, and Mr. Branch that of the Navy, and it is said Mr. Berrien as Attorney General. The reasons for this measure are not very explicitly developed in the communications which have been published; but it is evident that the gentlemen had some reference to the future elections to the presidency. It is rumored that the new Cabinet will consist of Mr. Edward Livingston as Secretary of State; Mr. McLane, who is daily expected to arrive from England, Secretary of the Treasury; Mr. Hugh L. White, Secretary of War, and Mr. Woodbury, Secretary of the Navy.—Other rumours assign the Treasury Department to Mr. Dallas, and the Navy to Mr. Stevenson.

The Richmond Enquirer says that the last letters from Mr. Randolph announced his intention of returning to St. Petersburgh, at the end of April or beginning of May.

The National Intelligencer says that Com. Barron will be placed in command of the Navy Yard at Philadelphia, as successor to Com. Bainbridge, instead of Com. Warrington, and that the latter will take the place of Com. Barrington at the Norfolk Navy Yard.

The Census.—The whole population of the U. States, according to the recent census, is about 12,821,181 souls. Of this number there are upwards of 2,000,000 slaves.

The Rev. Edward Rutledge, Professor of Moral Philosophy in the Pennsylvania University, has been elected President of the Transylvania University, Lexington, Ky.

Kenyon College.—A gentleman has offered, through the Episcopal Recorder, $500 to this college, provided 19 others will each subscribe the same amount and pay it, within six months.

Com. Creighton has lately been notified of the decision of the Court Martial on the charges against him. He is acquitted of all the charges and specifications, except that of receiving a month's pay twice. The court sentenced him to be admonished to be more circumspect in keeping his accounts for the future.

Public meetings of the woollen Manufacturers of New-York, Connecticut and Massachusetts have been called, to be held at Albany, Hartford and Boston, for the purpose of choosing delegates for their respective States, to attend a general convention of Woollen Manufacturers to be held at New-York, on the 17th May next, to adopt measures for improving the condition of the Woollen Manufacture in the country.

Palm Leaf Hats.—Most of our readers have no idea probably, of the extent to which the manufacture of palm leaf hats is carried in this State. In several towns we might mention, from twenty to fifty thousand are annually made. Two establishments in Barre, those of Messrs. Woods & Lee, sent to market last year, seventy-five thousand each. It is calculated that last year there were made in New-England nine hundred thousand, and the present year, two millions of this species of hats. They are sold for about $3 a dozen, and shipped to the Southern States, and some to South America, where they form a favorite article of summer wear.—*Traveller.*

Bank Dividends.—Commonwealth 3 per ct.—Massachusetts 2—Globe 3—State 2 1-2—American 3—Atlantic none—Boston 3—City 3—Columbian 2 1-2—Eagle 3—Franklin 3 1-4—North 3 1-4—New England 3—Suffolk 3—Tremont 3—Union 2 1-2—Washington 2 1-2.

Seed Corn.—Last year several persons in this vicinity tried the experiment of soaking seed corn in copperas water before planting, to protect it from the attacks of the worms and crows. The experiment in all cases, we believe, was successful; and we mention it to call the attention of our readers to so important a fact. [*Greenfield Gazette.*

Dry sand or fern is recommended as the best preservation for fruit; hay and straw having been found to leave a musty flavor on apples and pears.

A new steamboat, called *Massachusetts,* was launched at *Springfield* the 14th inst. intended to ply between that place and Hartford. Her length will prevent her passage through the locks at the Enfield Canal; she is therefore obliged to test the experiment of ascending the Enfield Falls. Her ability to do so is not questioned.

Boston.—The amount of duties at this port for the quarter ending April 1, 1831, is estimated at *one million of dollars!* being an excess over the corresponding quarter of 1830 of $500,000. The duties for the present month, up to Saturday amount to about $600,000.—*Com. Gaz.*

Asylum for Boys.—Three hundred and sixty-four annual subscribers, at $3 each, have been added to this charity in eight wards, and donations made to the amount of $1,527, besides the sum already published.

The U. S. ship Peacock, Capt. McCall, last from Havanna, 7th inst. arrived at this port on the 24th inst. The P. has on board two of the pirates of the late brig Orbit of New York, who are brought here for trial.

Senatorial Election.—There will be 18 or 20 vacancies in the Senate to be filled by the General Court in June next. But one Senator is chosen in Worcester, Mr. Bullock, whose name was on the National Republican and Anti-masonic tickets.

Rhode Island.—The election of Governor took place in this State on Wednesday last; and the present incumbent, Gov. Fenner, resigns the chair to Mr. Arnold, the National Republican candidate. All the towns in the State but four have been heard from, and give Mr. A. a majority of 1016. The votes in Providence were, for Arnold, 881; for Fenner, 120.

Nothing for the Grand Jury.—At a late court in Williamsburg District, South Carolina, it appeared that the Grand Jury had nothing before them. Judge Huger remarked, "Gentlemen, I perceive there is not much Whiskey drank here." He was right. Take away the fuel, and the fire goes out—drunkenness and quarrels will die.—*Portsmouth Journal.*

Fire.—The woollen factory of Thos. Todd & Sons, of Poultney, Vermont, together with all the machinery, was destroyed a few nights since. The factory had not been in operation for some time, and the cause of the fire is unknown. The property was insured for $3,000—whole loss probably 5 or $6000. This is the third woollen factory which has been destroyed by fire in that town within a short time.

We learn with regret that James S. Dwight, Esq. of Springfield, Mass. who has been for some time past travelling in Europe, died suddenly in Florence about the beginning of March.—*N. Y. Daily Adv.*

Disclosures expected.—Gibbs, the pirate, (whose real name proves to be Jeffers,) confessed in prison some weeks ago a long series of piracies and murders in which he had borne an active part; amounting to the destruction of about 20 vessels and the murder of nearly 400 human beings. He then refused to reveal the names of his accomplices, as many of them were still living, in various parts of the Union. Just before his execution, he gave additional evidence that, in some instances at least, his story was not false. In addition to this, the Journal of Commerce has the following startling paragraph. "We are informed from the most respectable authority that he has made a full disclosure of all the accomplices, aiders and abettors in his piracies, and that it is the intention of the person who has the information in his possession, to proceed to Washington, and communicate it without delay to the President. When published, says our informant, "*it will astound the people of this nation.*"

MARRIAGES.

In this city, Mr. Solon Nash to Miss Mary Wheelwright; Mr. Joseph Andrews, of Lancaster, to Miss Thomazine Phillips Minot; Mr. George P. Backus, of Athens, Penn. to Miss Jane G. Smith of this city.

In Dorchester, Mr. Joseph C. Pray to Miss Mary N. Hayden, both of Boston.

In Northampton, Mr. Julius Cook to Mrs. Elizabeth Wells.

In Concord, N. H. Rev. William Clagett, of Wendell, Ms. to Miss Sarah K. Morrill, daughter of the Hon. Samuel M.; in Goffstown, N. H. Rev. Walter Harris, D. D. of Dunbarton, to Mrs. Jane Aiken.

In Southborough, 19th inst. Mr. Dana Fay, Merchant of Boston, to Miss Martha, daughter of Rev. Jeroboam Parker.

In Holliston the 10th inst. Mr. Seth Thayer, Merchant of Worcester, to Miss Clarissa H. Whiting of the former place.

DEATHS.

In this city, Miss Hannah G. Lewis, 28; Mr. Wm. Spooner, 61; Francis G. Deblois, aged 50; Mrs. Mary wife of Mr. Jona. Pierce, 33, formerly of Newburyport.

In South Boston, Mrs. Rebecca wife of Capt. Daniel Tisdale, 37.

In Gloucester, Capt. James Steele, 73; widow Mary F. Parsons, 23.

In Newburyport, Capt. Matthew P. Dole, 53; Mrs. Rhoda Lewis, 61.

In S. Dennis, Capt. Godfrey Nickerson, 30.

In Nantucket, Mrs. Polly M'Donough, 34; in attempting to carry her husband's breakfast to the rope-walk, where he worked, she got bewildered in the snow storm of the 12th, and perished.

In New-London, Conn. Capt. John Way, 92. In returning from the funeral of his neighbor, (Jona. Starr, 90), he fell and expired without a groan; he never had a day's sickness; he was annually elected one of the Council from the period of its incorporation, 48 years.

In Isleborough, Me. Joseph, son of Capt. Isaac Boardman, 2 years and 5 months. The deceased and an elder brother were left together in a room, in which was a loaded musket; the parents, alarmed by the discharge of the gun, found their son a lifeless corpse, the contents having been discharged into the child's mouth.

In Proctorsville, Vt. Mr. Augustus Bigelow, 55.

In Templeton, James Orville, son of Mr. James Winch, aged three years.

In Wrentham, Miss Elizabeth Jones, 19, daughter of the late Mr. Elisha Jones of Concord, Mass.

Near Schenectady, N. Y. suddenly, Mr. Daniel Lovejoy, Jr. son of the Rev. D. Lovejoy, of Albion, Me. At Vassalborough, Me. Miss Celissa Brown, 26. At Winthrop, Me. Miss Lydia Fowler, widow of the late Mr. Joseph F., formerly of Ipswich, Ms. 84. Suddenly, Mr. John Williams, 54, a native of Falmouth. In Twiggs Co. Georgia, March 25th, Mr. John H. Pond, of Lebanon, N. H. aged about 26. In Marlborough, N. H. Miss Betsey Bemis, 23. Mrs. Famah Whitney, wife of Dea. Jonas W. 77. In Sullivan, N. H. Mr. Asahel Nims, 52.—In Winchester, N. H. Dr. Willard S. Chaffin, 32, of a painful disease of more than two years duration. In Lyndeborough, N. H. Andrew Fuller, Esq. aged 88, a native of Middleton, Mass., and a graduate of Harvard College, in 1765. In New York, Jan 31, Susanna, only daughter of Mr. James Abel, of Northampton, Eng. 30.

At Port au Prince, 14th March, Mr. Stephen Cabot of Boston.

YATES' LIFE OF CHAMBERLAIN.

JUST published and for sale by JAMES LORING, No. 132 Washington Street.

Memoirs and Early Life of John Chamberlain, late Missionary to India. With his Diary of Religious Exercises. By William Yates, Missionary in India. Abridged from the Calcutta edition. To which is added a document on the Principles of Missionary Labor, worthy the careful perusal of every Christian and every minister.

Rev. Mr. Yates in his remarks on the character of Mr. Chamberlain as a missionary observes: "Our late respected friend, Mr. Ward, preached his funeral sermon, and showed, to the satisfaction of his audience, that in evangelical labors for the salvation of the heathen, Mr. Chamberlain had excelled all with whom he was acquainted. Dr. Carey bears the same honourable testimony to his character. Speaking of him when at Cutwa, he observes: "I am happy to say that brother Chamberlain is one of the most active, and at this time, successful of us all. He has this year baptized thirty-three European soldiers at Berhampore, and is laboring there, and in all the country round, with great diligence."—He preached the gospel from Calcutta round about to Hurdwar; and in order to accomplish this object, he had to acquire the Bengalee, the Hindoostanee, the Hindowee, and the Brij-Bhasha, that he might have it in his power to use all or either of of them, as his situation or circumstances might require." We understand that Mrs. Sherwood remarks in her Travels in India, that she heard Mr. Chamberlain at Hurdwar in the language of the country with as much readiness and accuracy as if he were a native. April 27.

TRUTHS OF RELIGION.

THIS day published by PERKINS & MARVIN, THE TRUTHS OF RELIGION by James Douglas, Esq. Author of "Advancement of Society in Knowledge and Religion"—"Errors in Religion," and "Thoughts on Prayer."
April 27.

ELEMENTS OF CHEMISTRY in which the recent discoveries in the science are included, and its doctrines familiarly explained. Illustrated by numerous engravings, designed for the use of Schools and Academies. By J. L. COMSTOCK, M. D. Just received.

PLAIN SCRIPTURAL *Directions to Sinners* how to attain salvation: being an abridgment of Baxter's Christian Directory, Vol. I. chap. I. Designed to aid persons in a state of Religious Inquiry. Particularly to be useful in Revivals of Religion; by Rev. NATHANIEL BOUTON, Pastor of the First Congregational Church, Concord, N. H. For sale by PEIRCE & PARKER, No. 9, Cornhill.
April 27.

FEMALE SCHOOL AT NEWBURYPORT.

A SCHOOL has been sometime established at this place, designed for young Ladies, who wish to pursue a course of English studies in connection with the Latin, French, or Spanish languages. Parents or guardians who may be disposed to patronize it, will please to make application to Mr. J. ABBOTT of Mount Vernon School, or to the subscriber by Mail. The next term commences the 16th of May. Tuition $6,00 per quarter. Board $2,00 per week, including all expenses. Reference may be made to Rev. Moses Stuart, Andover, and Rev. Dr. Codman, Dorchester. J. W. WHEELWRIGHT.
Newburyport, April 23, 1831.

HARDWARE.

No. 34, UNION STREET. HOMER & HOMER have received by the ships Amethyst, Liverpool, and America, from Liverpool, Roscius and Fenelon, from London, a general assortment of Cutlery and Hardware Goods, which they offer for sale on good terms, for cash or credit.
April 27.

THE CHRISTIAN OBSERVER.

HAVING purchased, at a late public auction, the few remaining copies of those volumes of this work which were republished, the subscriber is enabled to offer them for sale, in sets of fourteen volumes each, at the very low price of one dollar a volume in boards, or one dollar and forty cents a volume in leather binding. The numbers of these volumes are, 1, 2, 3, and 10 to 20, which are all the numbers that were reprinted in this city. Besides a few sets (not exceeding ten) of these volumes, the subscriber has a few extra copies of volumes 14 to 20, which will be sold in sets of 7 volumes, or single, as they may be called for. Gentlemen, who know the character and merits of the Christian Observer, and have not already obtained these volumes, will regard the present as a most favorable opportunity of enriching their libraries with a large portion of the work at a very small expense. It should be regarded, also, as an opportunity which cannot be of long continuance, and cannot again occur. Orders addressed to DAVID HALE, No. 7 Carver Street, Boston, will meet with prompt attention. DAVID HALE.
April 12.

POETRY.

From the N. E. Baptist Register.

THE HEALING OF JAIRUS' DAUGHTER.

FRESHLY the cool breath of the coming eve
Stole through the lattice, and the dying girl
Felt it upon her forehead. She had lain
Since the hot noontide in a breathless trance,
Her thin pale fingers clasp'd within the hand
Of the heart-broken Ruler, and her breast,
Like the dead marble, white and motionless.
The shadow of a leaf lay on her lips,
And as it stirr'd with the awakening wind,
The dark lids lifted from her languid eyes,
And her slight fingers mov'd, and heavily
She turn'd upon her pillow. He was there—
The same lov'd, tireless watcher, and she look'd
Into his face until her sight grew dim
With the fast filling tears, and, with a sigh
Of tremulous weakness murmuring his name,
She gently drew his hand upon her lips,
And kiss'd it as she wept. The old man sunk
Upon his knees, and in the drapery
Of the rich curtains buried up his face—
And when the twilight fell, the silken folds
Stirr'd with his prayer, but the slight hand he held
Had ceas'd its pressure, and he could not hear
In the dead, utter silence, that a breath
Came thro' her nostrils, and her temples gave
To his nice touch no pulse, and at her mouth
He held the lightest curl that on her neck
Lay with a mocking beauty, and his gaze
Arch'd with its deathly stillness. * * * * *
* * * * * * It was night—
And softly o'er the Sea of Gallilee
Danced the breeze-ridden ripples to the shore,
Tipp'd with the silver sparkles of the moon,
The breaking waves play'd low upon the beach
Their constant music, but the air beside
Was still as star light, and the Saviour's voice,
In its rich cadences unearthly sweet,
Seem'd like some just-born harmony in the air
Wak'd by the power of wisdom. On a rock,
With the broad moonlight falling on his brow,
He stood and taught the people. At his feet
Lay his small scrip, and pilgrim's scallop-shell,
And staff, for they had waited by the sea
Till he came o'er from Gadarene, and pray'd
For his wont teachings as he came to land.
His hair was parted meekly on his brow,
And the long curls from off his shoulders fell
As he leaned forward earnestly, and still
The same calm cadence, passionless and deep,
And in his looks the same mild majesty,
And in his mien the sadness mix'd with power,
Fill'd them with love and wonder. Suddenly,
As on his words entrancedly they hung,
The crowd divided, and among them stood
JAIRUS THE RULER. With his flowing robe
Gather'd in haste about his loins, he came
And fix'd his eyes on Jesus. Closer drew
The twelve disciples to their master's side
And silently the people shrunk away
And left the haughty Ruler in the midst
Alone. A moment longer on the face
Of the meek Nazarene he kept his gaze,
And as the twelve look'd on him by the light
Of the clear moon, they saw a glistening tear
Steal to his silver beard, and drawing nigh
Unto the Saviour's feet, he took the hem
Of his coarse mantle, and with trembling hands
Press'd it upon his lips, and murmur'd low,
"Master! *my daughter*"— * * * * * *
* * * * * * * * The same silvery light
That shone upon the lone rock by the sea,
Slept on the Ruler's lofty capitals
And at the door he stood and welcom'd in
Jesus and his disciples. All was still.
The echoing vestibule gave back the slide
Of their loose sandals, and the arrowy beam
Of moonlight slanting to the marble floor
Lay like a spell of silence in the rooms
As Jairus led them on. With hushing steps
He trod the winding stair, but e'er he touch'd
The latchet, from within a whisper came,
"*Trouble the Master not—for she is dead*"—
And his faint hand fell nerveless at his side,
And his steps falter'd, and his broken voice
Chok'd in its utterance:—But a gentle hand
Was laid upon his arm, and in his ear
The Saviour's voice sank thrillingly and low,
"*She is not dead—but sleepeth.*"
They pass'd in.
The spice-lamps in the alabaster urns
Burn'd dimly, and the white and fragrant smoke
Curl'd indolently on the chamber walls.
The silken curtains slumber'd in their folds—
Not ev'n a tassel stirring in the air—
And as the Saviour stood beside the bed
And pray'd inaudibly, the Ruler heard
The quickening division of his breath
As he grew earnest inwardly. There came
A gradual brightness o'er his calm sad face,
And drawing nearer to the bed, he mov'd
The silken curtains silently apart
And look'd upon the maiden.
Like a form
Of matchless sculpture in her sleep she lay—
The linen vesture folded on her breast,
And over it her white transparent hands,
The blood still rosy in their tapering nails.
A line of pearl ran through her parted lips,
And in her nostrils, spiritually thin,
The breathing curve was mockingly like life,
And round beneath the faintly tinted skin
Ran the light branches of the azure veins—
And on her cheek the jet lash overlay
Matching the arches pencil'd on her brow.
Her hair had been unbound, and falling loose
Upon the pillow, hid her small round ears
In curls of glossy blackness, and about
Her polish'd neck, scarce touching it, they hung
Like airy shadows floating as they slept.
'Twas heavenly beautiful. The Saviour rais'd
Her hand from off her bosom, and spread out
The snowy fingers in his palm, and said
"*Maiden! Arise!*"—and suddenly a flush
Shot o'er her forehead, and along her lips
And through her cheek the rallied color ran,
And the still outline of her graceful form
Stirr'd in the linen vesture, and she clasp'd
The Saviour's hand, and fixing her dark eyes
Full on his beaming countenance—AROSE! ROY.

MISCELLANY.

THINGS NEEDED IN NEW SETTLEMENTS.

From a Report.

I labor here amidst difficulties and inconveniencies incident to new countries. We need more enterprising, active pious laymen, for Sabbath school teachers, to conduct religious meetings, to carry forward the benevolent operations of the day, and to lay, here in the woods, the foundations of good religious society. We need in each congregation, a house for public worship. As yet I preach in log-cabins. In this place a small beginning has been made towards the erection of a meeting-house; in the other places they are as yet only talking on the subject. However, I am willing to continue my labors here, and try to do good according to my opportunity; hoping God will own and bless my feeble instrumentality, and ere long rain down righteousness upon the people.

Perhaps in the spring, I may establish some Sabbath schools in the vicinity, but it is doubtful, owing to the newness and unsettled condition of the country, but especially to a want of teachers. It will only do hurt to begin a school, and then see it run down for want of strength to keep it up.

It is with difficulty that our three Sabbath schools are kept up, even in the midst of the pious. How much more difficult to keep up schools where there are opposition, immorality, and error, and no substantial pious men, that can be depended upon to keep them alive!—*Home Missionary.*

ACHIEVEMENTS OF PRAYER.

There resides in Brown township, Ohio, an aged mother in Israel, and a member of the Presbyterian church, of more than thirty years standing. About two months before the revival commenced, her heart was pained at the indifference to religion which generally prevailed in the neighborhood, and the lukewarmness of Christians. She mentioned her fears to a pious neighbor, who agreed to unite with her the following evening at her house, in special prayer for a revival of religion.

This was a season of refreshing to those who attended, in all five or six persons. They agreed to meet again, and at the next meeting several others attended. The meeting was attended weekly, and increased in numbers and interest. Shortly after this prayer meeting commenced, the only daughter of this mother in Israel, was brought under conviction for sin, and in the fifth or sixth prayer meeting from the time above mentioned, obtained hope in Christ; and shortly afterwards the youngest son. This woman has three sons and one daughter. Two of the sons, and the daughter are married. The two sons obtained hope a year or two ago. But the wife of each, and the husband of the daughter, as well as the youngest son, are the subjects of the present revival. Thus her whole family, (for she is a widow), are hopeful subjects of renewing grace. Nor is this all, the revival in Brown township commenced at the little prayer meeting already described, and from forty to forty-five will in all probability have cause to bless God for ever on this account.—*Ib.*

APPEAL FOR HELPERS.

The Home Missionary contains the following appeal from the Rev. L. Humphrey, at Beardsley's Prairie, Michigan.

I rejoice that your missionaries so frequently mention the necessity that pious laymen should remove into the new settlements, with a view to do good. This is a subject worthy to be often brought to view by every missionary. Could my voice be raised, so as to reach all the pious individuals in the land, I would repeat aloud in their ears, the cry of the man of Macedonia, "Come over, and help us."

Can a few scattered missionaries perform all the labor necessary, in forming Bible Societies, Religious Tract, Education and Temperance Societies? Can one missionary be present in many distant settlements at the same time, to organize and superintend all the Sabbath schools, Bible classes, and other important institutions necessary? Can he be present in all the congregations which might be gathered in a large extent of country, to lead in the devotions of the people? Can he make up all the hedges, and stand in all the gaps, which may be found in an uncultivated wilderness? Can the feeble missionary prevail against all the Amalekites in the land, unless there are some to hold up his hands? Such questions might be multiplied to an indefinite extent. A little serious reflection of the people of God, may supply them with ample arguments, to induce them to awake, and to act upon this important subject. The churches at the eastward may find room enough and labor enough to employ many hundreds of their best members every year. We may fully believe, should a suitable number of eminently pious persons emigrate to the new countries, in many cases their usefulness might be increased a hundred or even a thousand fold.

From the Philadelphian.

WEEPING PROPHETS.

Jeremiah has been called the *weeping prophet*, because he was required to predict multiplied miseries, and to write in the language of lamentation. He exclaims "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" We have, however, no evidence that he actually shed more tears than Isaiah, or Daniel, or David. Nor, had he shed more tears than all of them, would that circumstance alone have proved that he felt more deeply than they for the crimes and calamities of his countrymen. The shedding of tears depends more on the state of the nerves, and the lachrymal glands, than on the state of the mind; but when all these are in a frame for weeping, the cheeks of one tenderly excited will indicate the emotions of his heart.

My father was a man of strong feelings, and deeply concerned for the salvation of souls; but he rarely shed tears in preaching and conversation, until he had experienced a paralytic affection: after which any strong emotion of joy or grief would copiously bedew his cheeks.

Those persons frequently are the most deeply distressed who cannot shed a tear. We ought not, therefore, to judge, that those persons do not feel tender compassion for sinners who do not weep in preaching. Want of tenderness is, it must be allowed, a great defect in all who warn their fellow men to escape from everlasting burnings: but the want of tears will not always evince hardness of heart; nor abundance of tears an abundance of Christian pity.

Desirable as ardent feelings are in every ambassador of God; and great as the reason is for beseeching every man, day and night, with tears, to be reconciled to God, "from my soul I loathe all affectation." The mimic tone and countenance of grief, which are assumed and laid aside at pleasure, deserve reprobation, and rarely fail to receive it from hearers of any intelligence. Children alone can be made to weep by preachers who, like the children in the market place, mourn and weep for the evident purpose of exciting, sympathetically, the grief of others. To every preacher I would say, *have* suitable feelings and let those feelings express themselves; but never aim to display your feelings.

SOWING OF TARES.

A distributor of Bibles in Ohio, who has labored three years in that employment, and become by this means intimately acquainted with the state of society around him, remarks as follows in a letter to the corresponding secretary of the Home Missionary Society:—

"Many families are found, in which one or both of the parents as well as children, from ten to fifteen years of age, cannot read. Many of these families know as little of the wants of *this world lying in wickedness*, as the inhabitants of Borneo, and as little of the efforts of Christian benevolence. Yet all of this people have heard of the foolish stories of missionary extravagance. They have also heard of the "*church and state fund*," accumulated by missionary and Bible societies, *already sufficient to pay the national debt!* &c. &c. Many of these ignorant people are alarmed on these subjects, and here is the cause. In most of the houses where there is no Bible, its place is supplied by an infidel or a universalist newspaper. They are constantly receiving reports of all the movements of Christian enterprise through these foul channels; and the children of this world are wiser in their generation than the children of light.

"I was told a few days since, that at the post-office in a small village, something more than a dozen copies of these vehicles of defamation were taken and read by perhaps a hundred families, shedding the mildew of infidelity in the nursery and the school. Many good people, even, being in a degree shut out from better sources of intelligence, have been "*carried away with their dissimulation.*"

How ought such a statement as this to awaken new efforts in behalf of the wastes of Zion. The enemy, it seems, is beforehand in sowing his tares, and the poisonous vegetation is becoming thrifty and abundant? Shall the good seed of the sower still be withheld from such fields as these?

W. Rec.

From the Philadelphian.

PRAYER MEETINGS.

Mr. Editor,—The writer of this has been, (he would humbly trust) gratified, instructed, strengthened, edified, in attending the Tuesday evening prayer meetings: but he has exceedingly regretted that at most of those meetings there has been so much preaching or talking, and so little praying.

It is to be supposed that those who attend on these occasions have been often told, what it is to pray; the obligation that we should feel, and the encouragements we have in drawing near to God. Indeed it is good and needful that we should be put in mind of these things; but at the present time it does seem that *prayer, fervent, importunate, agonizing prayer*, should be the *principal* exercise of the evening. Whatever is delivered by way of address should be short, and *solemn as death and eternity*; and should come from a heart feeling something as our blessed Saviour felt when he wept over impenitent and devoted Jerusalem. O that our dear Ministers had more of that feeling. We cannot expect that literally rivers of waters should run down their eyes; but that they should remember what a writer in your last paper said would bear repeating a million of times; and which it is wished our good ministers would all read and attend to, that *you must weep yourself, if you wish others to weep.*

The Apostle Paul could say to the Ephesians that for three years he had ceased not day nor night, to warn every one with *tears*, and it is doubtful if Whitfield, or Brainard, or Henry Martyn, or Joseph Eastburn ever preached a sermon with dry eyes. Is it wonderful that the hearts of hearers should not be deeply impressed when there is little tenderness of feeling manifested by the speaker? S. T.

EDUCATION.

From the Journal of Humanity.

COMMON SCHOOLS IN PRUSSIA.

The April number of the Biblical Repository [published at Andover by Prof. Robinson] commences with the second part of the Editor's very interesting and valuable article on Theological Education in Germany—being an account of the course of study at the Universities. It is not only an accurate and spirited sketch of the state of things there, but being written expressly for this country, it contains several suggestions that seem to us to deserve the very serious attention of gentlemen connected with our colleges and professional seminaries. For instance: in Prussia pastors of churches being, *ex officio*, superintendents of common schools, theological students are required to attend lectures on the principles of education and instruction, as a necessary part of their preparation for the sacred office. In this country, the principles of education constitute no part of the course of study for any of the profession; Indeed they are nowhere taught thoroughly—no professors lecture on them—and if any become tolerable instructers, it is by accident, or by the exercise of their own good sense. There is a like deficiency in the qualification of those whose duty it is to inspect our schools; few are so capable as they ought to be of appreciating excellencies, or of discovering and pointing out errors and defects.

It may be said that very many of our young men of education come to understand the duties of a school-master by experience. But what is their experience, for the most part, worth? It has been obtained in schools conducted with very little knowledge of the principles of education; and if it furnishes any valuable lessons, it is rather by chance, than by any legitimate experiment and investigation. They do not engage in the business of school-keeping with that previous knowledge which is necessary to profitable observation and experiment.

In this country it would not be enough to make school-keeping a study for those only who expect to enter the ministry. Gentlemen of the other professions ought to understand it. It would seem necessary, therefore, to make it part of the college, rather than of the professional, course.

From the Annals of Education.

Teachers' Meeting in Dublin.—The Irish teachers seem not to adopt the rule which prevails in New-England, of excluding politics from their meetings. A large meeting was recently held for the purpose of discussing the proposed repeal of the Union. Various speeches were made; and at the close of the meeting, on motion of Mr. O'Connel, a committee was appointed to prepare these speeches for the press, for the purpose of making the work thus produced, *a class book in the Irish schools.*

Collegiate Education in Europe and America.—The number of collegiate and professional students in the United States, according to the best estimates, does not exceed 1 in 3,500 inhabitants. In western Europe (excluding Russia and Turkey as not being in the same grade of civilization with ourselves,) it is 1 for every 2000 inhabitants. New-England has only 1 student to every 1,200 inhabitants; and its most favored state (Massachusetts,) only 1 in 800—and New-York and Virginia, only 1 in 2,800. Scotland has 1 student to 683 inhabitants—Saxony 1 to 851—Sweden and Norway 1 to 1,700, and even Austria 1 in 3,768 inhabitants. The whole amount of volumes in our public libraries does not probably exceed 400,000; a number only equal to that of the single University of Oxford; while the libraries of Prussia, with an equal, and not a more wealthy population, have more than 900,000 volumes—those of the city of Paris, more than 1,200,000—and those of the imperial city of Vienna, 600,000 volumes.

Monitorial Schools.—In addition to the notices of monitorial schools given in a former number, we find the following particulars. In Denmark, 2,000 schools were established in the course of four years. In Sweden, there are more than 1,800 schools, in many of which Music, Linear Drawing, and Gymnastics are taught. They are also introduced into Spain and Sardinia. The progress of these schools in France, which was at one time arrested by the government, is now rapid. This method of instruction has been introduced into the army and the prisons, with the happiest effects. The French Society for the Profession of Education, has forwarded books and necessary tables for this system to the principal countries of South America, and to Hayti, and has been the means of forming schools at St. Louis and Senegal, in Africa, which the native chiefs attend. It appears that there are numerous schools in the Colony of the Cape, in Madagascar, and in the islands, as well as on the continent of India. An interesting fact is related of a pupil of one of the French monitorial schools, who went to Senegal for the purpose of instructing the negroes. He saw a poor captive in slavery, deprived of clothing, and supplied his wants. His mother came to pay his ransom, but had not enough to satisfy the avarice of the master. The young instructer paid the residue, and the grateful captive offered himself to him as a slave, but was refused. The king of Cayor, whose subject he was, having heard of this noble action, sent an embassy to St Louis, to request that the liberator of the negro would visit him. He lodged the instructer in his own house, made him sit at his side, loaded him with favors, and finally induced him to reside with him.

It appears that the monitorial system has been adopted to some extent, in one of the first classical schools in Paris, and in the College of Meaux, as well as in the High School of Edinburgh. A Grammar School of this character has been founded in India by the Church Missionary Society, in which the subjects of instruction are Religion; Language and Literature, ancient and modern; Mathematics; Knowledge of the Works of God in Nature; Arts and Employments of Men; History, and its Subsidiary Branches of Knowledge.

Madras.—A Society has been some time in existence in Madras, similar to those formed in Europe, for the publication of elementary books. It has circulated great numbers in the native languages, with very favorable results.

Egypt.—The school of Medicine, founded by Ali Pacha, is frequented by more than one hundred students. The printing press which he established at Cairo, is not left in inactivity. A number of treatises in Geometry, Astronomy, Surgery, Grammar, Military Tactics, and the History and Statistics of the country, have issued from it; and the young Egyptians educated at Paris, have occupied themselves in translating an elementary work, to be printed there also.

Calcutta.—An effort is making by the English Residents at Calcutta, to establish a High School. Shares are taken by subscribers, which are expected to furnish a dividend from the profits of the school. The Bishop of Calcutta is making arrangements for the establishment of an Infant School in that city. We hope soon to hear of many of these schools springing up among the natives of India. It appears also that their number is increasing in France, since the Revolution.

Royal Geographical Society.—This Society, instituted in London in 1830, already contains four hundred members. Its objects are, to collect, arrange, and publish, in a cheap form, such interesting facts and discoveries as may be obtained; to accumulate, gradually, a library of the best books of geography, voyages, and travels, and a complete collection of maps and charts, ancient and modern; to prepare brief instructions for travellers; to procure specimens of such instruments as most useful while journeying; and to correspond with other geographical, as well as philosophical and literary societies throughout the world. Among other objects contemplated, are the establishment of new divisions of the earth's surface, upon philosophical principles, especially with reference to its physical or geological structure, its climate, races, languages, &c.; and the improvement of gazetteers, geographical & statistical tables, and road books, for different countries. They meet twice a month. It is also proposed to publish a Geographical Journal, in place of transactions.

British Quarterly Journal of Education.

NEW WORKS.

JUST received and for sale by PEIRCE & PARKER, No. 9, Cornhill,

THE MEANS of a RELIGIOUS REVIVAL, by JOHN HOWARD HINTON, M. A.

"Awake, Awake; put on thy strength O Zion!" with an Introductory Essay.

SECOND EDITION Memoirs of *Nathan W. Dickerman*, who died at Boston, Jan. 2, 1830, in the 8th year of his age. Cheap edition.

AN ESSAY on the Practicability of Cultivating the HONEY BEE, in Maritime Towns and Cities, as a source of Domestic Economy and Profit; by JEROME V. C. SMITH, M. D.

The Science of DOUBLE ENTRY Book Keeping, simplified by the introduction of an Infallible Rule for Dr. & Cr. calculated to insure a complete knowledge of the Theory and Practice of Accounts. By C. C. MARSH, Ac'nt.

P. & P. have just received a fresh supply of VILLAGE HYMNS, fancy Morocco and Sheep binding. A. 20.

VALUABLE BOOKS,

PUBLISHED by LINCOLN & EDMANDS, No. 59 Washington Street, Boston.

Malcom's Bible Dictionary—Church Members' Guide—Paley's Theology—Biblical Reader—Sabbath School Class Book—Baxter's Call and Saints' Rest—Imitation of Christ—Jay's Lectures—Memoirs of Howard—Mrs. Judson's Memoir, pocket edition—Watts' Guide to Prayer.

☞ For notices of these Works, see Recorder Extra.

OBJECTIONS to the DIVINITY OF CHRIST CONSIDERED.—A Sermon by the Rev. JOY H. FAIRCHILD, Pastor of the Evangelical Congregational Church, South Boston. This day published by PEIRCE & PARKER, No. 9, Cornhill. April 20.

THE ORIENTAL CHRISTIAN SPECTATOR.

COPIES of this work from January to December 1830, published at the American Mission Press, Bombay. Price $3, per annum.—Just received and for sale by PERKINS & MARVIN, 114 Washington Street. April 20.

PEMBROKE ACADEMY.

THE Summer term of this Institution will commence on Wednesday, the 4th day of May next, under Mr. JEFFRIES HALL, Principal, who comes highly recommended as an Instructer of youth. Mr. H. will instruct in French in addition to the Latin and Greek languages, and other branches of science usually taught at similar Institutions. The liberality of individuals has furnished the means, and arrangements have been made, to procure Holbrook's Apparatus for the benefit of the School.

The Trustees hope to obtain a Preceptress to commence instruction in the Female department at the same time. The terms will be fourteen weeks each, and the vacation between the Summer and Fall terms, will be two weeks. Board, in good families, from $1,25 to $1,50 per week. The tuition of indigent young men of genius and piety will be remitted. By order of the Trustees,

Pembroke, April 20. BOSWELL STEVENS, *Sec'ry.*

GREENFIELD HIGH SCHOOL FOR YOUNG LADIES.

BY a recent arrangement the entire property of the Corporation is committed to the present Principal for a series of years. The operations of the School will proceed as heretofore, with the advantage of a uniform system throughout. TERMS. For board, lodging, washing, fuel, lights, and instruction in English branches, with stationary pertaining thereto, for one year, to those over twelve years of age, $150.00; for the same to those under twelve, $100. Extra charges are made for instruction in Music, Latin, French, Drawing and Painting, and Needlework. Payment in advance for the first quarter in each term will be expected in every case.

The Summer term will commence on the 4th of May, to continue 22 weeks. HENRY JONES, *Principal.*

In entering into the arrangement above alluded to, the Trustees are aware that they afford to the public the best possible testimony to their confidence in the character and qualifications of the Principal; and they would add that they know not how the system of education could be improved, or executed with greater fidelity and success.

By order of the Trustees, E. ALVORD, *Chairman.*

Greenfield, Ms. April 20, 1831.

SCHOOL.

No. 7, FRANKLIN STREET, BOSTON.

N. D. GOULD respectfully gives notice that he shall commence a quarter on the 27th inst. for instructing classes of young Ladies in Psalmody, Sacred Songs, Duetts, &c. Ladies who wish to take Lessons on the Piano Forte will be supplied with a teacher.

WRITING in all its varieties *taught* as usual.

Elegant Penmanship *done*, such as Cards, Diplomas, &c.

TO LET. A room on the 2d floor—Also FRANKLIN HALL, occasionally, for Lectures, Fairs, &c.

FOR SALE—An elegant and superior toned ORGAN, 8 feet high, having 5 stops and swell, suitable for a Parlor or small Church. New and second-hand Piano Fortes bought and sold. April 20.

NEWTON FEMALE ACADEMY.

THE Spring term of this Institution will commence on Wednesday the 4th of May, under the superintendence of Miss REBECCA S. LEACH, in whose qualifications as a Preceptress the Trustees have much confidence.

Instructions will be given in all the English branches of Education usually taught in Female Academies and High Schools—Also, in French and Latin.

This Academy is within 7 1-2 miles of Boston, and its location delightful and healthy.

Board $1,75 per week—Tuition for English branches $5 per quarter—$2 addition for Latin and French.

By direction of the Trustees,
WILLIAM JACKSON, *Sec'ry.*

References, Hon. SAMUEL HUBBARD.
JACOB ABBOTT, Mount Vernon High School.
MARSHALL S. RICE, Newton,
JONAS WILDER, Watertown.
April 14. 3w.

FEMALE SEMINARY, BROOKFIELD.

The next term will commence on Wednesday the 4th of May and continue 22 weeks. At the end of eleven weeks there will be a recess of three days. Miss H. COOLEY of Granville Mass, has been appointed Preceptress and Miss SOPHIA BACON of Rochester N. Y. associate Preceptress of the Institution. They are well known and highly esteemed teachers of youth. They have signified their acceptance of the appointment. A distinguished TEACHER of MUSIC is also engaged. Instruction will be given in all the branches of Education usually taught in similar Institutions. PAINTING, MUSIC, the LATIN and FRENCH LANGUAGES will also be taught. The Seminary is divided into three departments. The preparatory or junior department. Tuition per quarter $2,50. Middle $4. Seniors $5. Painting in addition to the above $2. French $3. Music $10. The ornamental branches can be studied in connexion with all or any part of the exercises of the Seminary, or entirely separate from them. Board can be obtained in respectable families from $1,50 to $175 per week.

By order of the Trustees, ALLEN NEWELL *Sec'ry.*
March 14, 1831. (4w.)

HAVERHILL ACADEMY—HAVERHILL, MASS.

THE Summer term of this Institution will commence April 27th, and continue thirteen weeks. Instructers, Mr. C. M. NICKELS and Miss. H. BRIDGE. Tuition $4. for the term. Board may be obtained at from $1,50 to $1,75 per week. By order of the Trustees,

GILMAN PARKER, *Sec'ry.*
Haverhill, April 1, 1831. 4w*.

MEMOIR OF HENRY MARTYN.

A MEMOIR of the Rev. HENRY MARTYN, B. D. late Fellow of St. John's College, Cambridge, and Chaplain of the honourable East India Company. By Rev. John Sargent, M. A. Rector of Livingston. From the 10th London edition, corrected and enlarged. With an introductory Essay and an Appendix by the American Editor.

This day published by PERKINS & MARVIN, 114 Washington Street. April 13.

THE FAMILY TEMPERANCE MEETING.

Or an illustration of the Nature, Symptoms, and Dangers of Intemperance. By the author of Sabbath School Teacher's Visits. Just published and for sale by JAMES LORING, 132, Washington Street, Boston, and JOHN P. HAVEN, Theological Bookseller, American Tract Society, 142 Nassau Street, New-York.

Family Temperance Meeting.—We have examined a book with this title, with much satisfaction; and feel persuaded that it cannot fail to aid the temperance cause. It presents the subject of intemperance in various respects, but mostly in regard to the use of ardent spirits, in a well arranged course of familiar family conversations, which are chiefly maintained between a father and his children.—The style is easy and intelligible to the youthful mind, and at the same time remarkably chaste and pure. Several appropriate and affecting anecdotes, tending to illustrate the inconsiderate conduct of parents, and the ruinous effect of the temperate use of strong drink on their children, important statistical information, and the history of the temperance reform, are embodied in the work. The objections against temperance societies are very happily met and kindly answered; and a spirit of pure religion characterizes the whole. An attraction is given to it which we think must procure for it an extensive circulation. Sabbath school libraries ought to be generally supplied with it.

N. Y. Bapt. Register

This is a very interesting narrative, mostly in the dialogue form, designed to impress the principles of temperance on the young. Parents who wish to guard their children against the attacks of that hideous monster, which has ruined the happiness of so many families, will do well to put this little work into their hands. *Boston Recorder.*

The author of this little volume is entitled to the thanks of the community, for the instruction which is conveyed in a pleasing and familiar manner. While we have ever been friendly to the cause of temperance, and have rejoiced at the progress of public opinion and practice, we believe that the cause has sometimes been injured by its earnest, but injudicious friends, and a disgust excited in the minds towards all temperance movements. This volume we believe well calculated to soften prejudices, and to overcome the objections which have been urged against societies of this kind. If there are yet any among our readers who doubt the good effects of temperance efforts, we would recommend to them a perusal of this book. *Hartford Secretary.*

We ought to have noticed this little work before. It is just what its title indicates, an interesting description of a family engaged once a week in conversation on the subject of Temperance. The nature, symptoms, and danger, of Intemperance are well described and illustrated by touching stories. The plan is a happy one, and well executed. Few children will be found who, after reading this work, would not wish themselves to enjoy just such family meetings every week.—*Conn. Observer.* April 13.

THOMAS P. CUSHING offers for sale, on the most reasonable terms for *cash, or on short approved credit,* a general assortment of ENGLISH, SCOTCH, IRISH, FRENCH and AMERICAN GOODS, adapted to both town and country trade. No. 5 Kilby Street. April 13. ep6w.

HARDWARE AND CUTLERY.

WILLIAM T. EUSTIS, No. 47 and 49 Kilby Street, has just received, by the Mary & Harriet from Liverpool, a complete assortment of

HARDWARE & CUTLERY.

Also by the recent arrivals from Hamburgh, *German Slates, Toilet Glasses, &c.* which, with goods previously on hand, are offered for sale at fair prices for cash or on credit. Country traders, Manufacturers and others, wanting goods in the above line are respectfully invited to call.

March 30. ep2m.

FRESH GOODS.

H. J. HOLBROOK, No. 403 Washington Street, has received and offers for sale at low prices for cash or credit, 15 cases Superfine west of England and German Broad Cloths, fashionable colors.

4 " Fancy Colored London Cassimeres.

3	" Full Cloths,	2	" 4-4 Irish Linens,
2	" Satinets,	2	" 6-4 7-4 8-4 & 10-4 Damasks,
20	" Prints, new patterns,		
2	" 4-4 & 6-4 Cambrics,	1	" Lin. Camb. Hdkfs,
1	" do. do. Camb. Mus.	2	" India Nankins,
1	" Fig'd & Chk. Cambs.	1	" Ladies' Kid Gloves,
2	" Im. Muslins,	1	" Furniture Dimity,
2	" Col. Cambrics,	2	" Col. Gro De Naples,
1	" Blk "	1	" Blk Levantines,
1	" Linen Drillings,	1	" Col. "
2	" Fustians,	2	" Blk. Sarsenets,
1	" Cassinetts,	2	" White "
1	" Fancy Vestings,	1	" Blk Synchaws,
1	" French Prints,	1	" Pongees,
2	" Cotton Hosiery,	20	Bales bleach'd Sheetings and Shirtings
2	" Brown Hollands,		
3	" Fancy Ginghams,	25	" Brown

Boston, April 13, 1830.

IMPROVED MEDICINE SPOON,

FOR administering medicine or food to children and adults, in a recumbent position, without their tasting, or being able to resist its passing into the stomach.

For sale by BREWER & BROTHERS, Nos. 90 and 92 Washington street, EBEN'R WIGHT, 46 Milk street, and JOSHUA P. PRESTON, corner of Federal and Williams street. 12w Feb. 9.

BOARDERS.

A CLERGYMAN in this vicinity, living in the neighborhood of an excellent Academy, is desirous of taking into his family two, three or four lads as boarders. Particular attention will be paid to them,—especially in regard to their religious instruction.

References.—Mr. ALFRED W. PIKE, No. 53 Hancock street, Mr. T. R. MARVIN, 24 Congress street.

April 4, 1831.

BOARDERS.

A GENTLEMAN and his WIFE and three or four GENTLEMEN can be accommodated with board and choice of rooms at No. 3, Morton Place, Milk Street.

ALSO—Persons visiting the city can be accommodated for any length of time. 3w* April 13.

BOARDING.

A GENTLEMAN and LADY or two or three GENTLEMEN, can be accommodated with board in a religious family if application be made soon at No. 1 Pitt's Street, next door to Green St. April 20.